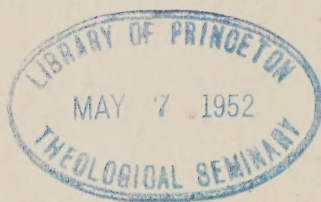
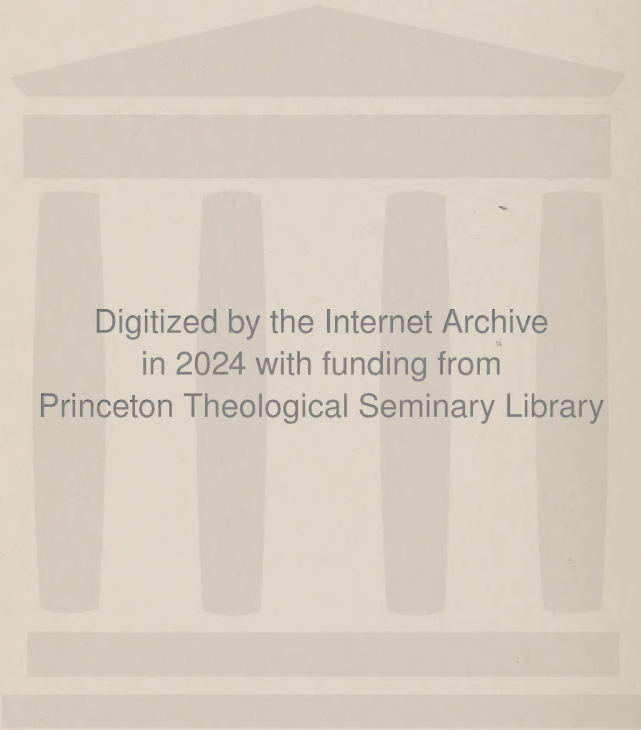


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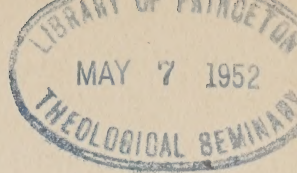




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Christian Science Class Instruction

Arthur Corey



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BY ARTHUR COREY

Publisher's Note

Whatever attitude one may take toward Christian Science, the fact remains that this world-wide movement is still, after three-quarters of a century, the most violently discussed religious event of modern times. A forthright statement therefore of its innermost teachings—such as has been officially handed down only by word of mouth heretofore to those who were personally picked for “Class Instruction”—is of utmost interest to the general public and of incalculable worth to the convert.

The only publication of Christian Science Class Instruction authorized by a duly accredited practitioner while in good standing with the Church, this book is of value not alone to the follower of Mary Baker Eddy, but it is also of far-reaching significance to the historian, the philosopher, the critic.

Generous quotations from unique source material are an important feature of the work.

ABBREVIATIONS

used in the footnotes for the writings of Mary Baker Eddy
in their final revised form (as of 1910)

S. & H.	Science and Health with Key to the Scriptures
MIS.	Miscellaneous Writings
RET.	Retrospection and Introspection
UN.	Unity of Good
PUL.	Pulpit and Press
RUD.	Rudimental Divine Science
NO.	No and Yes
PAN.	Christian Science versus Pantheism
'01.	Message of 1901
'02.	Message of 1902
HEA.	Christian Healing
PEO.	The People's Idea of God
MY.	First Church of Christ Scientist and Miscellany
MAN.	The Church Manual
	The Christian Science Journal
	The Christian Science Sentinel and
	The Christian Science Monitor
	are simply referred to as
	Journal, Sentinel and Monitor,
	respectively.

(The footnote references are provided not for constant reference by
the reader, but solely as confirmation of the cardinal points made.)

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"The powers of this world will fight, and will command their sentinels not to let truth pass the guard until it subscribes to their systems; but Science, heeding not the pointed bayonet, marches on."

—MARY BAKER EDDY*

*Science and Health with Key to the Scriptures, 225:8-11.

FOREWORD

Consternation will greet the publication of this book in many quarters, for Christian Science Class Instruction has come to be one of the most closely guarded secrets of this age. In fact, it has become so sacrosanct that whenever a pupil discloses even a part of what has been said in his Class, he is branded with the scarlet letter of "disloyalty" and the flames of religious intolerance are fanned against him.

But, one asks, if this basic presentation of spiritual essentials is the truth that shall make men free, as it assuredly claims to be, why should it be hoarded? The reason is not far to seek. The human mind has ever been avaricious and in matters religious it bolsters its proprietary attitude with the specious justifications of priestcraft. "We must protect the Truth from those who are not yet ready for it." Fancy Truth needing protection!

We have something more important to do than to contend over these transparent devices, so obviously set to control the floodgates of revelation and to build up a temporal monopoly on Truth. Such things are unworthy of the followers of Christ. Special dispensations from a mundane authority have no place in the stately ascent of Christian enlightenment, and no one is going to think otherwise who has not fallen into the mesmeric lockstep of ecclesiasticism.

That anyone calling himself a Christian Scientist—thereby implying that he is a thinker—should keep a sacred cow, seems incredible. Yet, as I write, there lies before me a thundering letter from a prominent disciple of Mary Baker Eddy challenging the right of the ordinary church member "to even discuss the subject of Class Instruction among interested friends" — and I quote! This, mind you, in the face of Jesus' injunction to preach the Gospel to every creature and of Mrs. Eddy's unequivocal statement that her followers must heal by teaching and teach by healing.¹

¹ Mis. 358:4-6.

Repressive measures, if submitted to endlessly without question, must inevitably strangle the entire Cause and extinguish the last remaining spark of inspiration and individual initiative. Somewhere along the way, it is imperative that someone who stands within the guarded precincts speak up for the spiritually underprivileged. Such a one must know so positively that Christian Science can sustain and protect that he will not be intimidated in taking every step God gives him to take, in his progress with his fellows from sense to Soul.

The law of God realized precludes any fear of ecclesiastical despotism or any dread of retaliation by outraged bigotry. Spiritual wickedness in high places cannot come as a surprise to him who is alert, for the claim has always been that evil can accomplish anything in the name of good, God. No doubt it will shout from the churchtops, in order to give itself a semblance of stature, but nothing can gainsay the vital, self-evident truths recorded herein. Truth, here as elsewhere, is *divinely* authorized.

Observe that it was the devil who led Jesus up to the pinnacle of the temple. The point of the story, you will recall, is that the devil would have persuaded Jesus to cast himself down to destruction, for evil had not the power of itself to do anything at all. Do we not know that we are servants only to whom we yield ourselves? Obedience to God means loyalty to Principle; it means acting up to your highest concept of right—and no one and nothing outside of yourself can determine what this is for you. Let us not be caught napping. It is evil which would ensnare the age into indolence, robbing us of our very volition.

The arguments that can be marshalled by entrenched interests, in a rising tide of religious fascism, would do credit to a Machiavelli! Naturally. Because it is the last stand of the carnal mind as the anti-Christ, which would curtain the spreading dawn at any cost. Mrs. Eddy is quoted out of context and the Church Manual is waved irrelevantly in a desperate effort to justify rule by persons instead of guidance by Principle.

So we have before us the shoddy spectacle of self-appointed custodians of Truth, declaring that Class Teaching belongs only to the select few, chosen by those who must assume the mantle of popelike infallibility. One cannot become a party to this tacit conspiracy without sacrificing his own integrity in the sure knowledge that it must ultimate in the stagnation of the entire Christian Science movement.

What are the irrefutable facts in the case? The First Teacher of Christian Science never pledged her pupils to secrecy. Nor is that all. She often took into her classes people who had never heard of her doctrine previous to her invitation to join one of her study groups. They did not have to wait years for this privilege, as many do today. Here are a few out of many instances:

It is a matter of record that Mrs. Eddy solicited Captain Joseph S. Eastaman when he called upon her only in behalf of his wife.² He proved such an apt pupil that she made him a valued Director. Another time, she invited the argumentative Dr. James Henry Wiggin, an ordained Unitarian minister, into a class without so much as requesting him to forswear his denominational commitments.³ Augusta Stetson was reluctant to accept Mrs. Eddy's urging of Class upon her, but at length enjoyed three such courses and became a beloved favorite.⁴

Mrs. Eddy was not always so happy in her choice of students, of course. Pupils of long standing, as well as some newcomers, plagued her with counter-teachings in her name and some revolted within the fold and others drifted away. In her famous Class of '98, she included two newspaper representatives—Allan H. Robinson and George H. Moses—to give the public an unbiased account of the event.⁵ Mr. Moses, who was then Editor of the Concord "Monitor and Statesman" and later a United States senator, publicly disclaimed in 1929 that he had ever been or could ever be a Christian Scientist.⁶

² "Mary Baker Eddy," by Lyman S. Powell, p. 161.

³ My. 318:16-18.

⁴ Reminiscences, by Augusta Stetson, p. 1.

⁵ Powell Biography, p. 312-313.

⁶ Monitor, June 19, 1929.

In other words, the Founder of the Christian Science movement never instituted the policy of secrecy and suppression. On the contrary, the documented history of the Church shows plainly that the proscriptive policy was spawned in the years following her disappearance from our sight. Foreseeing the inroads that evil was sure to attempt through ecclesiasticism, she deliberately placed permanent restraints and limitations on her church organization, which would compel demonstration of new means and methods when Christian Scientists had outgrown this temporary and dispensable vehicle, as she describes it.¹

It early became evident that if the organization was to survive even briefly, the disruptive effects of the growing competition among official instructors must be forestalled, and so she confined every *church* teacher to one class a year of thirty pupils only. Then she did a most significant thing. She froze the total number of teachers under the jurisdiction of the organization for all time by providing for the certification of just thirty triennially. (Obviously this was a protective measure for the organization, applying only to members.) It is unthinkable, and it is also contrary to her own statements, to say that she did not envision a vast expansion of the Movement, requiring the services of an ever-increasing number of teachers. What is the only possible conclusion then? Indubitably, that she expected and required her followers to *demonstrate* new means and methods of carrying on the Movement according to the need of the hour—as she illustrated so amply with her own progressive steps up to the very day of her passing.

What more logical, then, than a book at this time? There is not a busy Christian Science practitioner anywhere who is not daily asked why there are no books available to supplement the basic textbook, "Science and Health," as there are auxiliaries in every other field of thought. The answer usually given represents an unconscious rationalization of an indefensible position. It is customary to beg the question by saying that "Science and Health"

¹ Mis. 91:4-20.

is "complete." Of course it is. So is the Bible. Still, we study the Bible in conjunction with "Science and Health." Nor does any practical student hesitate to use various books in connection with scriptural study. Mrs. Eddy kept on her desk several Bible commentaries, as well as seventeen editions and translations, along with the "Apocrypha."⁸

As a textbook, "Science and Health" is complete—in exactly the same sense as other textbooks. That is, it covers all the *essentials*. However, it declares in so many words that it makes no attempt to go into the vast ramifications possible to the subject, leaving it to the student to establish his own correlatives and reach his own conclusions from the standpoint of individual experience.⁹ What Mrs. Eddy says bears amplification and demands demonstration, so that we can never tie ourselves down to stereotyped views of her meanings. Like a textbook on mathematics, "Science and Health" gives the full premises and then just enough examples to illustrate the operation of the Science. To attempt more would make the book so unwieldy as to be self-defeating. It provides the *foundation from which to expand*. If revelation stopped with the drying of that last period on Mrs. Eddy's monumental manuscript, Class Teaching (which she advocated) would be discredited as superfluous, if not downright dangerous, and all the official publications of the Church would be impeached.

The author of "Science and Health" gave to the world "Miscellaneous Writings" with the formal announcement that this new book was "calculated to prepare the minds of all true thinkers to understand the Christian Science textbook."¹⁰ This is her own public statement that there can be no legitimate objection to study aids. That she was the only one to prepare such aids she denies, when she writes that others may compose volumes on this subject, correct and useful, without encroaching upon her province.¹¹

⁸ "Mary Baker Eddy," by Bates-Dittemore, pp. 474-476.

⁹ S. & H. pref. x:13-15.

¹⁰ Journal, Vol. XIV, p. 575 (March 1897).

¹¹ Ret. 76:4-7.

Despite all this, the claim is often heard that if the publication of Class Teaching were legitimate, Mrs. Eddy would have done it herself. There are at least two reasons why this argument is untenable. The first is that Mrs. Eddy vigorously disapproved anything in the way of a monopoly on spiritual enlightenment, and the other is that world conditions have altered fundamentally since Science was originally launched in 1866.

It would be monstrous to presume that this great spiritual leader would arrogate to herself the exclusive right to speak the Truth to every creature, in any way that intuition would dictate, or that she would attempt to rob her followers of the right to progressive demonstration in times to come. The necessities of Mrs. Eddy's day are not perforce the necessities of today, and she has admonished us to keep abreast of the times. Priestly pleaders for a *status quo* are hampered by the well-known facts, for as long as she was personally at the helm, there was a constant changing of modes, expedients and techniques to cope with the ever-shifting circumstances of human existence.

The practices of yesteryear are not necessarily the best for our own high noon, and we must not be deceived by the innate tendency of all organization to crystallize and traditionalize everything within its reach. If we are not awake to this, we shall find the acceptance of standardization and classification to be nothing less than sterilization, stultifying our own growth and drying up the very well-springs of inspiration. Principles do not change, but practices must. The reactionary attempt to force the solution of today's advancing problems through the set patterns of the dead past violates every known and established essential of progressive learning. Progress compels us to subordinate the means to the end, and this cannot be done unless we recognize that mere forms and procedures are never more than temporary stepping-stones to be used and then abandoned, without a backward glance, as we go upward. To tarry on any one of them is to remain behind with those stunted zealots to whom nothing is sacred but tradition.

Consider. In 1875 Mrs. Eddy's proclamation of matter's insubstantiality met with scornful incredulity from the man in the street. Today the unreality of matter is such a common subject of general discussion that the average school boy is quite familiar with it. Whether he accepts it or rejects it, he finds no difficulty in comprehending its meaning and implications. Usually he will cheerfully grant its plausibility, if not its likelihood. You see, we no longer have to cushion our approach to this subject with roundabout delicacy, cryptic phraseology, theological verbiage, trope and metaphor. Public antagonism is not now stirred by the blunt statement that all is mental. Then are *we* going to linger in the vestibule while the world goes on by?

If whatever we discern and apply of truth is to permeate widely through conditions today, it must be continually restated in terms that can mean the most to the many now. The language of communication (communion) is not something jelled. Pedagogy is the art of making things understood and it can never be reduced to a mechanical formula. We are not limited to the language of Jesus, of Mrs. Eddy or of anyone else in discussing Christian Science, for if intelligence is infinite it is unrestrictable. In my Father's house are many mansions. The variety of the many merely indicates the infinitude of the whole. One may seem to find expression best in a particular way, and another to find it differently. Words must be selected for their practical value at the moment, and in one way or another one's language has to get over to one's audience. To begin with, one is audience to one's self. What is clear to one's self can be clear to others. The language of Life is not merely words, of course; it is activity in every way.

Meanwhile, we must stop this nonsense of trying to invest the procedure, event or experience known as "Class Instruction" with mediaeval glamour, tinseling it out for the market. It might be well to point out at this juncture that the publication of Class Instruction in Christian Science cannot neutralize the worth of direct personal teaching wherever there is a need for that.

Rather, such publication should raise the caliber of group teaching throughout the field by focusing attention on its true values and so awakening a demand for ever more absolute, and therefore more dependable, precepts. But let us have done with that bigotry which would keep students standing in line five or ten years for a place in a class, with the smug assertion that *they* must prove *their* worthiness to join *us*!

Before embarking upon the study of this book, the reader is entitled to know the background of such a revolutionary publication. The author, first of all, undertakes this task only because no one else has come forward to assume the responsibility. This is not said by way of apology, since the finality of Science should enable us to proceed together in the evaluation of the enterprise without any personal sense about it. As a public practitioner of Christian Science, listed in the Journal registry for the past five years, the author has been continuously forced to confirm theory in practice, so that premises are no longer a matter of dogma or speculation, but are themselves tangible Truth inseparable from its evidence. In addition to this, an intimate association with several members of Mrs. Eddy's household has given him access to detailed accounts of her teaching and practices, constituting concrete examples of the textual presentation applied. Lastly, his work has been facilitated beyond fondest anticipations by a donated collection of full and accurate transcriptions of the private teachings of our most eminent Scientists, as listed below (and from which quotations will be given, with credit, from time to time) :

MARY BAKER EDDY

Class of 1870 (her first)
Classes of 1886-1898
1887 Obstetrical Course
Divinity Course

EDWARD A. KIMBALL

Normal Classes 1901-1902
Primary Classes (Three)
Association Addresses
Letters

BICKNELL YOUNG

Normal Classes 1910, 1937
Primary Classes 1914 through 1936
Association Addresses 1910-1937
(Twenty-eight in all)
(Both London papers and Chicago extemporizing)
Letters

CLASSES AND ADDRESSES OF THESE TEACHERS:

DR. ALFRED E. BAKER
MARTHA HARRIS BOGUE
KATE BUCK
THE GILBERT C. CARPENTERS
CORNELIA C. CHURCH
GEORGE SHAW COOK
LUCIA C. COULSON
HENDRICK J. DELANGE
FREDERICK DIXON
JOHN W. DOORLY
HERBERT W. EUSTACE
ALBERT FIELD GILMORE
CAROLINE FOSS GYGER
BLANCHE HERSEY HOGUE
HARRY I. HUNT
WILLIAM J. KIRTLAND
MARGARET LEDWARD LAIRD
WILLIAM D. MCCrackAN
WILLIETTA MCCrackEN
MARGARET MURNEY GLENN MATTERS
SUE HARPER MIMS
GUSTAVUS S. PAINE
LAURA SARGENT
MRS. ALLISON V. STEWART
EDNA KIMBALL WAIT
Private DIARY of Calvin Frye
Unpublished MEMOIRS (authenticated)
of twenty-one members of the Eddy household
Hundreds of photostated letters
written by Mrs. Eddy
and
her unpublished books and articles

Because the animated give-and-take of the typical class session has proven conducive to readier understanding from the inception of the Movement down to these times, I have endeavored herein to present my material as an informal discourse. The pages

which follow are a straight transcription of my own extemporaneous delivery of a course of instruction, as I am convinced that a laborious revision would mean the loss of spontaneity and would impair any inspirational values of the original presentation. It surely goes without saying that I beg the reader's indulgence with the rhetorical shortcomings which must characterize the conversational treatment of any subject.

While the Church Manual does not prohibit the publication of Christian Science doctrine by any member, organization by its very nature is antagonistic to all independent expression. Therefore, in publishing the teaching—precisely as I practiced it while under the public certification of the Board of Directors of The Mother Church for five years—I am resigning my membership in the Boston church as well as in the Branch. After conducting the Wednesday testimony service in Chicago on February 28, 1945, I read the following letter to the members assembled:

Dear Friends:

It is with reverence that I cherish the experience of being your First Reader, for it has been a happy and inspiring work in which I felt your warm support. I have been singularly blessed in the privilege of working with such a splendid craftsman as Anne Sidenius and with the exquisite artistry of Genevieve Kaiser.

Twelfth Church has made substantial and visible progress during the past year and I am genuinely grateful for the opportunity afforded me to contribute to this end. Today Twelfth Church is at last financially solvent, and the correlative increase in attendance is a healthy indication of its spiritual integrity. The high caliber of the Board emerging from the last election is another reassuring sign.

In the light of all this, I know that my withdrawal from the platform, to devote my full attention to the practice and to writing, cannot but enrich us all and, incidentally, give opportunity for another to grow through serving in this vital post.

This, then, constitutes my resignation from membership in Twelfth Church, effective at once.

God bless you, my proven friends, and know that I remain with you in spirit, even though my sense of being about my Father's business takes me to other vineyards.

Affectionately,

ARTHUR COREY.

CHAPTER I

REVELATION

The one vital prerequisite to an understanding of Christian Science Class Instruction is an open mind. It is human nature for everyone to assume that he is open-minded, but mental freedom is evidenced only where there is a genuine delight to see the cherished landmarks slip away.¹ The progressive attitude is more easily affirmed than achieved. Make no mistake about that. It cannot be too strongly emphasized at the outset that the effort to abandon intellectual orbits of a lifetime's tracing—and that is just what the revolutionary process of Christian Science education entails—must rouse all the resistance of which the human mind is capable.

Any student who believes that he is immune to the automatisms of finite mentation is the sure victim of them. The tendency of the mortal to misperceive and distort through unconscious emotional bias and inherent inertia is so widely acknowledged that there is not a court of law anywhere which does not make broad allowances for glaring discrepancies in testimony under oath. It is a fact that two normal people may observe the same event and yet, despite honest efforts to describe it accurately, contradict each other on the major points.

Now taking up Christian Science does not immediately immunize us to these universal trends. Nor do we master these limitations of human thought by ignoring them. We recognize them as something to be guarded against. And let not the "seasoned" church worker presume that he is exempt, for he is more likely than the average newcomer to have a lot of fixed views and honored fallacies, invisibly obstructing his passage from sense to Soul. Plainly, it is easier for a camel to go through the eye of a needle than for a rich (encumbered) man to enter the kingdom of

¹ S. & H. 323:32-4.

heaven. We cannot hope to drag all our excess baggage—our favorite preconceptions and our entrenched convictions—through the straight and narrow way of the Pearly Gates. No matter how far along one is in his study of Christian Science, all progress ceases when childlike receptivity flags. Complacency is fatal to unfoldment.

William D. McCrackan used to tell an amusing story that is apropos here. He was traveling in what was then the Far West of this country, during those pioneer days before the clattering thunder of the Iron Horse had shattered the primeval silence of the Great Rockies. On this occasion, the driver of the stagecoach was expert enough to be jauntily nonchalant about the drive, spurring his horses on to a lively clip along the familiar trail. To the passengers from the plains back East, it seemed that the carriage fairly careened along the rims of high precipices and tipped precariously over yawning chasms at the curves. Unused to the dizzying mountain heights, they drew back from the windows in mortal terror, instead of drinking in the epic scenery unfurled before them. Glancing back, the driver saw that his charges were sitting stiff as ramrods, desperately clinging to their seats and looking neither to the right nor to the left. Without slackening his pace, he called cheerily back over his shoulder, "Aw, ya gotta set loose to enjoy the ride!"

If we are in earnest, we are embarking upon the highest of the high roads to adventure. Let us sit loose and enjoy the ride. To do this, we must resolutely set aside, at least for the time being, everything we have ever believed or thought about Christian Science, and consider each proposition as a wholly new proposition, making no gratuitous comparisons with traditional positions and orthodox attitudes. Fear to leave the old must prevent anyone from embracing the new, and any effort to reconcile fact with fable is bound to retard progress.

Have no qualms. As a Scientist, you will hardly be expected to accept anything that is not recognizable as Truth to you. *There is*

*no vicarious unfoldment.*² All truly scientific teaching is by way of analysis. This excludes personal opinion utterly. Such analytical and impersonal teaching is designed to lead thought forward to find for itself the Truth which is its impulsion, thus establishing Mind's communion as self-evident, irresistible, individual realization.³

Another point. Instruction in the things of Spirit does not involve memory. "Memory" implies forgettery and invites uncertainty. Christian Science is not something that you *learn*, it is something that you come to *see*. This point accepted brings a measure of emancipation at once.⁴ The Christ consciousness is not an intellectual structure, nor is it in any way contingent upon academic qualifications.⁵ It is simply the divine Presence realized.⁶ Intellectuality is mental measurement, and a religion would be a mockery which would employ such a yardstick to determine spiritual fitness. There is not a conscious creature on earth who is not equipped with the God-given means and ability to comprehend the saving Truth, the Christ, and this will become patent as we proceed.⁷

Memory, scientifically understood and demonstrated, means the present perception of permanent realities.⁸ Only a relative sense would make it appear to be the recalling of things from the past. Still, through the demonstration of Christian Science, it will continue to appear to be just that, so long as that is the only way in which we can see it. The understanding that nothing can be lost out of consciousness operates as a law of recollection to whatever has been lost sight of in belief.⁹ True memory is not recollection, but perception.

Not memorization, but earnest consideration, unhampered by preconceptions, is what is required in the study of Divinity, and

² S. & H. 22:23-27.

³ S. & H. 467:29-3.

⁴ S. & H. 223:21-22 and 90:24-25.

⁵ S. & H. 505:22-28.

⁶ S. & H. 68:27 only.

⁷ S. & H. Pref. xi:15-21.

⁸ S. & H. 518:29-2.

⁹ S. & H. 302:8-9.

the endeavor is to establish a firm foundation for scientific reasoning from which the student may arrive at his own conclusions with regard to any phase or aspect of Truth as applied to human experience. Class (Group) Instruction is the systematic and orderly unfoldment of Science from the standpoint of perfect Principle as related to present living. Since the dynamic unfoldment of Truth cannot be contained in nor limited to any mere word forms, the method of providing a rounded survey is utilized to enable the student to grasp the meaning of that infinite something which outlines but cannot be outlined.¹⁰

The imaginative faculty is generally considered an asset in releasing thought to broader vistas, but flights of fancy have no place in Science. We cannot depict—that is, visualize in terms of matter or finity—we cannot depict the divinely spiritual facts of being. We may not know what they are *from the human standpoint*, but we do know *that* they are spiritually, with all the positive assurance of direct perception. We do not *see* them with the uncertainties of materiality, but we are through divine impartation more profoundly familiar with them than we could ever be with anything materially conceived.

The objects of the most vivid imagination are ephemeral at best, whereas the realities of Science are constantly accessible, changeless, indestructible, utilizable, satisfying. Demonstrable Science takes the mystery out of religion, establishing the divine Presence as a tangible help in time of trouble, whether we have taken the wings of the morning to dwell in the uttermost parts of the sea, or made our bed in the sulphurous depths of hell. The lambent aura loses none of its beauty thereby, but takes on instead a brighter effulgence. The romantic excursions of mysticism have too long diverted us from the contentment that practicality alone can furnish. Seeking Christian Science as a means of escape from their circumstances, many fail to understand that it provides not for the evasion but for the solution of our problems. We are not

¹⁰ S. & H. 257:27-29 and No. 45:27-28.

escapists, but realists; and any demonstrating Scientist will enthusiastically testify that the scintillant splendor of the reality far outshines any promise held out by the imagination.

The purpose of all teaching is, of course, enlightenment, and the endeavor in Class Instruction is to rouse the dormant or potential understanding, "the light that lighteth every man that cometh into the world," providing an impregnable foundation from which the student may in any instance arrive at his own conclusion with regard to any phase or aspect of Truth applying to his experience. The teacher who succeeds in this can say, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon." (I Corinthians 3:10.) Can this be done through blind faith in the words of another? Or must it be firsthand knowledge of Principle, anchored in demonstration?

Our revered Leader, in her important article "Principle and Practice,"¹¹ warns against the universal tendency to accept Science through faith instead of through the understanding, pointing out that the approach through mere blind belief must dull spiritual perception and so rob the naive student of a workable knowledge of Truth. Statements are not true because they are in "Science and Health," but they are in that book because the book is based upon Truth. Even though you parrot the words, twice-two is not four to you unless you actually perceive the truth of it.¹² So far as you are concerned, it can only be present as your knowledge of it. Then individual realization, rather than hopeful belief, is requisite if one is not to fall into that thwarted class whom Mrs. Eddy pityingly labels "faith Scientists."

Paul says and our books reiterate that every man must have ready a reason for the faith that is within him.¹³ An inner conviction, fortified by reason and confirmed by demonstration, is the thing. It is not enough to seek understanding lo, here! or lo, there!

¹¹ Sentinel, Vol. 20, p. 10

¹² Un. 8:5-8.

¹³ Un. 48:1 only.

outside yourself. Jesus drives this point home by saying that except a man be born again, he cannot see the kingdom of God. No one else can be born for you. That is to say, you alone are responsible for what you entertain as your own thinking. All experience is mental experience, and so is never external to individual consciousness. Because belief must yield to knowledge, you find your dominion in scientific conviction. Not another's conviction, but your own.¹⁴

You may be quickened and guided by another's example, but you truly understand only that which unfolds spontaneously as your own active knowing. The chanting of fancy phrases is but vain repetition, such as the heathen use, for what you echo as a mechanical act of memory does not begin in you and is therefore not necessarily truth to you. But what you yourself understand, can and does develop irrepressibly, as it is through application and experience made concrete and practical. The purely mental will not be confined nor restricted to a finite form, but expands endlessly of itself. Cultivate it, and you will see that the static sense inevitably yields to dynamic understanding.¹⁵

This is worth exploring. When the parrot says twice-two-is-four, that gets him nowhere mathematically, for it is just a sound pattern to him. That illustrates finite fixation or corporeality. On the other hand, the instant you recognize the truth of twice-two-as-four, thought bursts from the corporeal outline and soars into twice-two-billion-is-four-billion, and so on and on, ad infinitum. It can no longer be confined. Genuine understanding always escapes from the lesser to the greater, from the inward to the outward, so that we increasingly find our higher nature—the freedom of our spiritually mental identity.¹⁶ When you think of yourself as a corporeality, you are leaving out most of yourself. Realization is the New Birth, going on every moment.¹⁷

The Immaculate Conception is the unfoldment of pure Mind,

¹⁴ S. & H. 412:7-9.

¹⁶ S. & H. 262:14-16.

¹⁵ My. 253:26-27 and 159:14-18.

¹⁷ S. & H. 548:15-16.

without any material antecedents whatsoever. "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." (Hebrews 7:3.) God chooses you for this blessed event, just as the rising sun selects the highest mountain peak to paint first with the pale gold of the dawn. It is a matter of receptivity, as determined by individual progress. The most advanced thought earliest perceives the Truth.¹⁸ Jesus—another name for spirituality—is saying to you, if you have ears to hear: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name [nature], He may give it you." (John 15:16) In a manner of speaking, you do not possess understanding, but understanding possesses you, in that it is divine Mind unfolding as your consciousness, taking possession as your Mind.

Where does the textbook fit into this scheme of things? Humanly speaking, "Science and Health" is the original and correct statement of Christian Science and, as such, remains permanently as the standard with which all scientific statements must accord. But if God being is Mind unfolding, this unfoldment cannot be ended with the printing of a book, however true, fundamental and vital that book may be. Mind's statement of itself cannot be circumscribed nor confined nor terminated. Thought of strictly as a book, "Science and Health" would obviously be a material volume of paper and ink; understood from the standpoint that God is actually All-in-all, it is your present sense of Mind unfolding.

To the human being, teaching can only appear as a teacher teaching, whether by word of mouth or stroke of pen. The disclosure of Truth must appear in such form as to be apprehensible, but you would lose your vision if you thought of that which is appearing as something between you and God. "Yet shall not thy teachers be removed into a corner any more, but thine eyes shall

¹⁸ S. & H. 333:19-26.

see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." (Isaiah 30:20-21.) How is this so? The student must automatically interpret the filling of his need according to his current sense of need, and so Science comes to him in the form and language of his personal comprehension.¹⁹

Question: Speaking practically, is there any technical reason why "Science and Health" could not have been written in such unequivocal style as to forestall the several divergent views of Science that we encounter among sincere students of the book?

Answer: The author says herself and repeatedly that she is handicapped by the inherent limitations of the English tongue in preparing this basic statement of her doctrine for the general public.²⁰ To circumvent this difficulty, she iterates and reiterates her salient points in many forms, from many angles and at many levels. The unavoidable result is that the book appears on the surface to be a mass of contradictions, and passages torn from their context may be found to support or refute almost any view of the subject. In this connection, it is important to observe that her exact meaning in any instance can only be determined in the light of her writings as a whole. A consecrated study of her entire book brings one around full circle, so that all surface discrepancies are dissolved in the comprehension of her central theme.

There are other factors to be considered, and it might be worthwhile to take the main ones up briefly so that we shall not have to go back over any of this ground later on.

To function as a general textbook, "Science and Health" had to be written in such a way as to reach every grade of thinking, from the most ignorant to the cultured, from the plain stupid to the highly intelligent and from the crassest material to the eagerly spiritual. Consequently, its various statements are not of equal value. Therefore, they cannot every one of them be understood from the same standpoint. Each must be considered from the point

¹⁹ Mis. 370:12-13. ²⁰ S. & H. 349:13-30.

of view to which it is addressed. While the author goes out of her way on occasion to designate a declaration absolute or relative, as the case may be, to do this with every sentence would be to clutter up her argument until it was more confusing than clarifying. It is neither practicable nor desirable to hamper our free discourse with such rudimentary distinctions in order to be scientific. The reader is expected to follow her as she adroitly glides from the absolute to the relative and back again.

The thoughtful student quickly recognizes the necessity for distinguishing between those statements of absolute or spiritual Truth and those made from the comparative or human basis. Mrs. Eddy explains that she has to make concessions in order to reach thought where she finds it, just as Jesus had to walk part way to Emmaus with his groping disciples, in order to get them to turn and go all the way with him in the opposite direction.²¹ Then she points out that her major work appears to be contradictory only to those who fail to go deeply enough into it to grasp her fundamental propositions. In this latter passage, she gives due warning that she is not going to preface every sentence "relative" or "absolute," as the veriest tyro should not confuse the imperfect concept with the perfect ideal.²²

When one is speaking of perfection, it should be evident that he is talking from the absolute or spiritual standpoint; while, on the other hand, any reference to the imperfect would have to be made from the comparative or human point of view. Only in the rarest of instances should we find it necessary to use those much abused expressions, "to sense," "seemingly," "in belief" and the like. When we read that man is asleep, dreaming away the priceless hours,²³ we could hardly be talking about God's image and likeness; conversely, when we say that man is as perfect as his maker, we are not thinking of man as mortal and material.²⁴

When this point is understood, the reader discriminates con-

²¹ Mis. 66:31-2.

²² S. & H. 95:28-29.

²³ S. & H. 345:13-25.

²⁴ S. & H. 470:21-23.

stantly and effortlessly. When it is not, the results are often farcical, and sometimes tragic. Yet it is not uncommon to see poetic imagery confused with practical considerations, and words exchanged for realities.²⁵ A theorist, on being introduced to a practitioner at church, was asked in the course of conversation where he lived. "Oh, I live in Spirit!" was the glib answer. "Yes, I know," shot back the practitioner, "but where do you get your mail?"

The absolute and the relative are admirably illustrated by the man climbing the mountain. As he ascends the slope, the view alters continuously. If he were to describe what he sees from different elevations, his descriptions must vary and perhaps even sound contradictory. That which loomed large beside him at the start of his journey has diminished in size as he climbed away from it, while the summit—which was a mere speck at the beginning—has grown out of all proportion, so that its pebbles have become huge boulders and certain trees which at first appeared close together are found to be simply on a line with each other but actually far apart. However, from the vantage point of the summit, the true proportions and relationships can be seen so that all the previous discrepancies become reconciled.

At the tip of Mount Everest, the climber can properly say, "I am at the highest point on earth." The very same statement, made anywhere else on the globe, would be incorrect. At other elevated points, it would be *relatively* true, but only at the summit of Mount Everest would it be *absolutely* true. As your friend descended before you, you say, "She grew smaller and smaller as she walked down the path, finally disappearing altogether." This may be true enough from where you stood, although you know that your friend did not shrink and she knows that she did not disappear.

Similarly, a statement made at one point in "Science and Health" may not be true at any other point in the book. This

²⁵ My. 218:15-20.

must be kept in mind if the book is to be understood and controversies over doctrinal points avoided. Relative statements, in the light of absolute Truth, are seen to be relatively true, though not absolutely so. "Science and Health" challenges the fledgling at every step, thus forcing him to develop his understanding through the constant endeavor to resolve the literal discrepancies in reaching for the absolute. As the summit of spirituality is approached, the initial incongruities begin to disappear, and from the altitude of Spirit itself, they no longer exist.

Jesus discriminated between the absolute and the relative when he said, "Ye shall know the truth and the truth shall make you free." By qualifying the noun "truth" with the article "the," he made it plain that not merely the fact about something, but the Truth itself, is what frees. And John had no sooner declaimed that "Now are we the sons of God!" than he quickly added, for the benefit of that thought which might not follow, "But it doth not yet appear"—meaning, of course, that we must not say man is perfect if we are holding in thought an imperfect sense of man as mortal.

Likewise, Mrs. Eddy addresses thought where she finds it, in order to pick it up and carry it beyond its embryonic limitations. Even a treatise on mathematics must engage the attention with the most rudimentary propositions, and then gently, perhaps imperceptibly, lead the student on to consider the most advanced applications of the fundamental principle it sets forth. If it were to speak in advanced terms throughout, it would be beyond the beginning student's comprehension, and so fail to accomplish anything. For the same reason, Mrs. Eddy finds it expedient often to qualify her own absolutely correct statements in the same book, chapter, paragraph or even the same sentence. The most striking example of this last is where she writes that "good and evil talk to one another; yet they are not two but one, for evil is naught, and good only is reality."²⁰

²⁰ Un. 21:7-9.

It is legitimate to state metaphysics from the absolute or spiritual standpoint, or else from the standpoint of advancing human understanding. Superficially considered, these statements would not appear to be in agreement. While presenting verbal contradictions and inconsistencies, they do agree metaphysically, and this becomes readily apparent as the student progresses.²⁷ But to judge relative statements from the absolute standpoint, or vice versa, or to deny the value of certain relative statements at this period, leads to obstructive confusion and to unfair judgment. Teaching statements, being explanatory, are largely relative, while the affirmations of Truth in treatment must be absolute. Absolute statements are always in the singular and also in the present tense. Observe that in making *verbal* statements, we are necessarily addressing corporeality, in the realm of belief, and we must speak accordingly.²⁸ While we may *think* in the absolute, we have no alternative but to act and speak in consonance with what appears to be reality at the moment.²⁹

A good way to set this point once and for all would be to look up examples of corresponding absolute and relative statements in Mrs. Eddy's writings. Here are some arresting contrasts to show concretely what is meant:

My. 242:8-10	Man is spiritual
My. 242:10-12	Man is not spiritual
Mis. 282:4-5	Personality deprecated
'01. 5:14-16	Personality glorified
S. & H. 405:1 only	Mortal mind the culprit
S. & H. 487:21 only	Mortal mind nonexistent
S. & H. 305:12-13	Gender is of mortal mind
S. & H. 508:13-14	Gender is of God
S. & H. 462:31-1	Evils have real cause
S. & H. 207:20-23	Good is the only cause

²⁷ S. & H. 354:31-2

²⁸ S. & H. 599:3.

²⁹ My. 235:1-13.

S. & H. 411:20-21	Sin causes disease
S. & H. 419:10-12	Sin cannot cause disease
S. & H. 517:18-19	There are countless ideas
My. 239:17 only	There is only one idea
Mis. 333:17-21	Universe includes man
Un. 32:6-7	Man includes universe
My. 120:2-4	To be found only in her books
My. 133:26-27	Acquaintance not limited to book
S. & H. pref. viii:30 only	Scriptural writings sole teacher
S. & H. 110:17-19	Taught by no writings
S. & H. 1:11	Prayer is desire
No. 39:17-27	Prayer is consummation

These citations, and the many others which you can find, show that the matter of absolute and relative statements is no minor issue. Only through understanding this can you surmount the incongruities that must arise in the explanation of Divinity to humanity.

DISCOVERING GOD

The central fact of our Science is that God is literally All-in-all. If this claim is sustained to the final analysis, then revelation must be Mind speaking and Mind hearing.¹ Strictly speaking, understanding does not come through finite means or personal mediumship. We can be grateful that it does come despite these beliefs, but we limit ourselves sadly by attaching such beliefs to it. Mrs. Eddy was above such faltering views when she stated that no tongue nor pen taught her the Truth which she expounded, and that Christian Science depends not upon human antecedents but upon individual realization—which would necessarily be independent of one's fellow men, past or present.²

Revelation is Mind disclosing itself and so is essentially an individual experience. Mind's knowing or revelation is not something that can be projected outside of Mind.³ According to John, the Word is not only *with* God, but the Word *is* God. Any true statement is a declaration of Truth and springs directly from Mind as propulsive Principle. While Truth may come to you *as* "Science and Health," it is still Mind unfolding as Mind alone, and there is not something between Mind and its unfoldment as conscious being.⁴ To avail yourself fully of the benefits of revelation, you must recognize that it is in no wise dependent upon nor limited to any localized outlet, human relay or corporeal representative. The infinite cannot be confined to a finite channel, and omnipresence obviates the need for transmission.⁵ You don't reach out for reality; you just experience it where you are thinking.

A slightest comprehension of the all-presence of divine Mind dispenses entirely with any beliefs of inbetweenness. Channels,

¹ S. & H. 485:4-5.

² S. & H. 110:17-18, My. 318:31-4.

³ Un. 3:20-26.

⁴ S. & H. 6:5-6.

⁵ S. & H. 73:31-32.

windows, transparencies, intercessories, vehicles, agents and the like are all on the belief side of the question. Mrs. Eddy often cautioned her associates not to seek the window, but the light. We are grateful for the window, but it is to the light that we turn. Where is knowledge found but in Mind? And how could it come to you except as the purely mental? Then release revelation from the blighting restrictions of the personal concept, which would pour it into molds or force it through sieves!⁶ To the extent you believe revelation comes to you through selected people (even through yourself privately), exactly in that ratio will revelation be limited for you and subject to all the fluctuations of finite mentation. Doubt attaches itself to anything human. We must constantly turn to Mind—without any detours.⁷

It is not as if Mrs. Eddy had arbitrarily defined God as Mind; Mind defines itself to that state of receptivity we call Mary Baker Eddy. That which is Mind must be determined by Mind and as Mind and cannot be determined in any other way. While we cannot confine the meaning of ever-unfolding awareness to a handful of words, Mind is nevertheless declaring that meaning in unmistakable terms. Moses saw as much when he described God as "I AM that I AM"—that is, as existence conscious of itself or conscious existence proclaiming itself as self-conscious Being. This that is Mind asserting itself, is a repudiation of finite mentation, for the nature of Mind is unconfineability and the limited sense of mind must yield before this recognition.

Consciousness is self-defining and self-explanatory.⁸ Mind characterizes itself in expressing itself as itself. Even as we talk, you can go to China and back again in thought, and you can think of the Empire State Building, in all its immensity, as readily as you can think of this modest room. Is this not Mind defining its infinitude? You can be effortlessly aware, under the title of memory, of all you say happened yesterday or a year ago, and you can accurately foresee the future (insofar as you can read the present

⁶ My. 117:22-24.

⁷ Mis. 307:30-1.

⁸ S. & H. 591:19-20.

potentialities of being). Is this not Mind defining its eternity? You can see yourself in your mind's eye as vividly tangible. Does not Mind so define its immateriality? And any verity mentally cognized—such as $2 \times 2 = 4$ —is found to be indestructible and omnipresent. Are not these things Mind self-defined?

Thought cannot stop and still be thought, for thought is mental action. Mind to *be* must be *be-ing*. Thinking is uninterrupted and uninterruptible, exhibiting the divine continuity of being, or omni-act. "To know is to be," and if knowing ever is—as it most obviously is—it forever is.⁹ Being means actively existing, and you are doing just that. Not because of yourself, but because of cause, Principle. And by just being, you are Mind declaring its nature in being itself. Theorizing about Mind is not experiencing Mind as the living reality. But *knowing* is Mind realizing its divine nature in concrete and palpable manifestation, so that what God knows is all that is true about anything.

Do you have a Mind? Of course, you do. You have the only Mind there is.¹⁰ It is the suggestion that it is private and exclusive which would rob you of your boundless possibilities and perpetually keep you from enlarging the borders of your rightful domain.

What *knows* that God is Mind? Why, Mind. Naturally. What else but Mind could know anything? There could be no Mind without knowing and certainly no knowing without Mind.¹¹ It is Mind which is knowing that God is Mind—despite the appearance of it as a person knowing.

Is God Principle? Who says so? Nothing could be said without mental impulse, surely. Mind as cause, or Principle, is all that could say anything at all.¹² It matters not that this appears to you as personal conviction, it is still Principle speaking, hearing, knowing.

God is Spirit. How is this known? Paul says, "The Spirit itself

⁹ No. 16:1-3.

¹⁰ S. & H. 319:20 only.

¹¹ S. & H. 303:25-26.

¹² Mis. 190:25 only.

bearth witness with our Spirit." (Rom. 8:16.) Omnipresent Spirit, to whom anything unspiritual would be impossible, recognizes its own substantiality or reality. Do *you* know this? If you do, you know it with Spirit—because Spirit is all there is to you.¹³

What establishes God scientifically as Truth? Truth, of course. What else could? That which is knowing itself as that which must forever be itself, would have to be the living or conscious Truth.¹⁴ No doubt could dwell for a moment in this conscious inness that constitutes you.

The Soul of man is declaring Himself the God that is All and eternally yours.¹⁵ The Divine Onliness does not dwell in a cramped world of limited perception, and this makes possible the only joy that is unfettered by material sensation. You are the knowing of God as Soul in the painless appreciation of all that could be conceived, perceived and experienced in the way of color and tone, of rhythm and form, of phrase and melody.¹⁶

Is God, rather, Life to you? If so, why? Who knows this as a matter of fact? How? That which lives is the only thing that could possibly comprehend in any way the meaning of Life. And that comprehension is the experiencing of Life eternal, here and now. Living being is God as Life in manifestation. Are you this manifestation? Well, you are alive, aren't you?¹⁷

Whence comes the assurance that God is Love? Surely from Love alone. The consummation which means contentment is inconceivable except as Love knowing itself as the Provider. Love giving of itself, fulfilling every need, is God defining Himself as Love. Anything that would challenge this would find Love inconceivable.¹⁸

These are things you of yourself positively *know*. They represent the irrefutable realization of divine Being. Because this is unassailable cognition, you can never for the briefest moment be deprived of the vitalizing and revitalizing sense of the divine

¹³ S. & H. 316:20-21.

¹⁴ S. & H. 325:7 only.

¹⁵ S. & H. 302:8-9.

¹⁶ S. & H. 307:25-28.

¹⁷ S. & H. 306:7 only.

¹⁸ S. & H. 17:7 only.

Presence. This is not vague theory, but exact knowledge. Because God is known through Mind, your acquaintance with Him is more intimate than the human sense of a material person could ever seem to be to you.

"Let there be light!" is the dictum of omniscient Mind. Without Mind all would be stygian darkness. Mind is not light merely in the figurative sense, but it is literally light and the only light.¹⁹ You can truly sing with Isaiah, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." (Isaiah 60:19.)

Consciousness is Being and the only being.²⁰ You can't get away from it. You may be uncertain about all other things, but you can never be uncertain about consciousness. Doubt, if you will, the existence of all other people and places and things, but your own conscious existence remains unchallengeable. Coming and going belong to belief, for consciousness remains unmoved by this relative and finite sense of things. All things may pass away, but consciousness is untouched. It is not only the light that lighteth every man that cometh into the world, but—to mix metaphors—it is the bridge upon which you will cross from "the unreal" to "the real." Here is your "indissoluble spiritual link."²¹

But, says the skeptic, all this evidence is of a subjective nature. How does it stand up under the cold glare of detached reasoning? To qualify as a science, our doctrine must present a logical, coherent, unified whole, utterly devoid of loopholes, gaps or inconsistencies.²² The skeptic is entitled to his question, for Mind is intelligible and Truth is amenable to analysis. Not only are reason and revelation reconciled in the growing effulgence of Mind, but logic must correct the errors of superficial observation and assumption. We make these claims, so we must be ever ready to substantiate them.²³ In a manner of speaking, the intellectual approach,

¹⁹ S. & H. 596:14-15 and 558:15-16.

²² S. & H. 242:25-26.

²⁰ Ret. 56:18 only.

²³ S. & H. 93:10-13 and 494:19-20.

²¹ S. & H. 491:15.

inthrough pure reason, gives us a cross-bearing which serves human experience to keep us on the true course.

It should be most convincing if we could summon as our unimpeachable witnesses only those intellectual leaders of the day who are not Christian Scientists. Certainly the physicists could not be accused of bias in our favor? Let us hear, then, from their accepted spokesmen. Half-a-century too late, they concede all our major premises—even if they do not follow these premises out to their implied conclusions. Sir Arthur Eddington says that consciousness is fundamental and that it is meaningless to speak of anything except as forming a part of the web of consciousness.²⁴ Nothing could exist for us which we do not see, hear, feel, taste, smell and experience consciously, or hold in thought. Sir James Jeans points out that we used to think we were studying an objective, physical universe which existed independently of our thinking, but we now recognize that the only nature we can study consists not necessarily of what we perceive but necessarily of our own perceptions.²⁵

It is not a question of the reality of things, but a question of the nature of things. They are real, all right—at least in thought—or we could not be talking about them. But we have absolutely no evidence beyond inference that they exist other than mentally. So the eminent Doctor Haldane cheerfully admits that “Materialism, once a scientific theory, is now the fatalistic creed of thousands, but materialism is nothing better than a superstition on the same level as a belief in witches and devils.”²⁶ Does this seem an extravagant statement? Once upon a time, the statement that the earth is round was looked upon as pretty far-fetched. Couldn’t everybody see that it was quite flat? Today, the claim that it is flat would be shrugged aside as rank superstition. It still *appears* flat, though, despite our knowledge that it is round. It appears equally material. But its materiality is as demonstrably unreal as its flat-

²⁴ New York Times, 1931.

²⁵ “The Mysterious Universe,” by Jeans.

²⁶ “The Sciences and Philosophy,” by J. S. Haldane.

ness. Both are simply deceptive inferences from optical images. An understanding of perspective disposes of the earth's flatness, just as an understanding of Science does away with matter, *as such*.

So Sir James Jeans concludes that "the old dualism of mind and matter seems likely to disappear, not through matter becoming in any way more shadowy or insubstantial than heretofore, or through mind becoming resolved into a function of the working of matter, but through substantial matter resolving itself into a creation and manifestation of mind."²⁷ Mary Baker Eddy had long since anticipated him by writing that scientific understanding translates matter into Mind, and that whatever you see, hear or feel, being by way of consciousness, could have no other reality than the sense you entertain of it.²⁸ Logic and intuition converge, reducing everything to its common denominator, the mental.

Our secular authorities go much farther than this, as we shall see later on, but let us pause here to explore this subject of consciousness a little more thoroughly.

We cannot depend upon anything external to ourselves for a knowledge of reality. Even the Scriptures warn us that we must not attempt to reach absolute conclusions on the basis of mere appearance.²⁹ Otherwise, ours would not be a Science, but a house built upon shifting sands.³⁰ Optical, auditory, gustatory, olfactory or tactile interpretations are unreliable and deceptive at every point. A straight stick immersed in clear water appears bent, receding objects become smaller, echo puts sound where it is not, sometimes it is impossible to distinguish between a taste and an odor, a very cold object seems hot to the touch, and all sensory impressions are profoundly affected by the emotions, so that human observations, when uncorrected by scientific knowledge, are misleading. Obviously, we do not know that a thing exists in the way it appears to exist just because we see it so.

²⁷ "The Mysterious Universe."

²⁸ Mis. 25:12 only and Un. 8:5-8.

²⁹ John 7:24.

³⁰ S. & H. 581:19-22.

No. We must begin with something that we know to be true, irrespective of anything which might merely appear to be true. Anything that exists to you exists as thought, so you never attempt to reach final conclusions on the basis of what is ordinarily denominated objective, nor are you in the end going to be satisfied with any external "authority" to do your deciding for you. If what you are conscious of is fugitive and capricious, where is the rock upon which to build your structure? You can't possibly be aware of anything you aren't thinking, or anything outside the area of mental perception, hence you are going to have to seek your foundation-stone within. You cannot prove to anyone, or even to yourself, that anything is the way it seems to be, because you cannot get outside your own range of thought.

You could never be conscious of anything your awareness did not include. This excludes material objects as external realities, while embracing them as mental concepts, thus exchanging materiality for mentation. What you are conscious of is what you are thinking—not the *result* of what you are thinking, but the thinking itself. Your thinking constitutes your consciousness, your world of experience, of cognizant being. Then what do you *know* that does not pivot upon something or someone outside yourself? What is it that you absolutely realize of your very own self? What is the one basic thing that your experience declares? What is it you are so positively sure of that it requires no outside evidence to back it up nor even any process of reasoning to establish?

There is one thing you do know which constitutes its own proof. You know it from the human point of view and you realize it divinely, so that it is indeed the indissoluble spiritual link. What is it? Well, you are conscious, aren't you? Is it not then the fact of your consciously being? Consciousness is the one inescapable, self-evident, overwhelmingly obvious fact of your experience. What you are conscious of, though constantly shifting, does not alter the self-evident truth of consciousness. It matters not whether you think of yourself as material or spiritual, sane or insane, or

whether you look upon experience as objective instead of subjective, the truth of conscious being and its evidence as thought remain incontrovertible and compelling.

Mind is primal and final. Consciousness is the essence. It is self-perpetuating, self-existent, self-defining. You can't escape consciousness, and you can't go back of consciousness. It is the underlying reality of all things. No reasonable person can sidestep this truism. You consciously *are* and you know you are consciously being. It makes no difference how you interpret this consciously being or what your theories are about it, it still remains the proof of itself as yourself. Despite any sense of change, you are now and always experiencing conscious existence as the one changeless, inescapable reality. Mind never stops.⁸¹

Question: Not even in sleep?

Answer: Even at night, this continuous mentation goes on, in every sense of the term. Innumerable laboratory tests and clinical observations have proven conclusively that even those who sincerely insist they never dream do so all the time, whether they remember it or not upon awakening.⁸² The interruption of thinking would be death.

There could be no Science for us without a fixed foundation, so we must start with what we positively know: namely, consciousness. As long ago as 1641, René Descartes showed the possibility of positive knowledge on the basis of self-consciousness. The relation between consciousness and existence he expressed in the phrase, "Cogito, ergo sum"—"I think, therefore I exist." Why, you ask, did he not enter this open door to Christian Science? He went awry in the elaborate structure he built up from this sound foundation because he, in common with all his successors, made the fatal mistake of trying to define this basic Mind, God, in keeping with his own limited sense of a private, circumscribed mind, instead of letting Mind define itself in all its natural illimitability. His exponent, John Locke, said their efforts were directed toward

⁸¹ S. & H. 240:14-15. ⁸² S. & H. 491:22-23.

determining the *limits* of the possibilities of the *human* mind. Bishop George Berkeley, whom Mrs. Eddy quotes, undertook to prove by logic that all must be mental, but his theory broke down in practice for the same old reason.

These great scholars failed to look beyond a limited sense of mind.⁸³ Their conclusions fell short because they were unwittingly sought from the human standpoint. They would endow God with humanly mental characteristics instead of the reverse.⁸⁴ We can never find God from the basis of human sense testimony, and this is what their search amounted to. "But the Lord said, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance," and "It is written, Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love Him." (I Samuel 16:7 and I Corinthians 2:9.)

The trouble was that they all began at the wrong end of things, in trying to reason from the human up to the divine.⁸⁵ Beginning with the finite, the infinite is unattainable. The immeasurable cannot be reached through measurement. Trying to establish the illimitable from the standpoint of limitation is like trying to lift yourself up by your bootstraps. Infinite Mind is nothing like finite mind, as generally conceived. "To whom then will ye liken God? or what likeness will ye compare unto Him?" (Isaiah 40:18.) We cannot climb up to Mind, but must look out from it. The way is that of discovery, and revelation is Mind discovering itself in its boundless capacities. The reality of all things cannot be built up through the ingenuity of human speculation, but must be brought to light through spontaneous disclosure.⁸⁶

Now, then, if Mrs. Eddy was not the first to pronounce existence totally mental, what was her unique discovery that she should be honored above all explorers? The unreality of matter—which

⁸³ My. 151:23-27.

⁸⁵ Mis. 103:21-23.

⁸⁴ S. & H. 269:9-10.

⁸⁶ S. & H. 505:26-28.

the public mistakenly supposes to be the main thesis of Christian Science—had been taught from dim antiquity by her predecessors, under the title of “idealism” as opposed to materialism. Because the restrictive thought could not grasp the unrestrictable, the greatest scholars had not been able to escape the confines of their own finite premises.⁸⁷ It was something like the human eye trying to observe itself: it cannot be seen from within (finiteness) but must be examined from without (infinity). With the perspicacity of true spiritual genius, Mrs. Eddy by-passed the philosophers’ pitfall by beginning with the proposition that God alone is Mind, proceeding then to think out from Mind instead of trying to think up to Mind.⁸⁸

Mrs. Eddy’s basic discovery was that of Mind as *infinite*—therefore One and All. This finding sets at rest every question arising from a relative sense of Mind. It remained for Mrs. Eddy to state that for Mind to be Mind, it must be illimitable, indivisible, irreducible, incorruptible, incompressible, without dimensions or chronology, cognizable in its true nature as substantial and forever a law unto itself.

From the day the Founder of the Christian Science movement began to proclaim that infinite Mind must be all there is to all, the thought of the world has been undergoing a profound metamorphosis. The influence of this fundamental precept has permeated every department of human endeavor, altering at once and continuing to do so with cumulative effect the popular concepts of science, theology and medicine. Ere the stilling of her voice, the pulpits began to ring with her distinctive phraseology, and it was not long before the learned doctors, through quill and oratory, began to disclaim any responsibility for an explanation of substance—although this had been their favorite pastime heretofore!

A classical example of this last is the introductory statement by Henderson and Woodhull, in their Columbia University textbook

⁸⁷ S. & H. 208:2-4. ⁸⁸ S. & H. 275:6-12.

on physics, that the only evidence we have of matter is the indirect or purely mental evidence of the senses, which see, hear, feel, taste and smell it, with no proof that matter has any substantiality apart from consciousness. The passage concludes with the surprising assertion that the physical sciences are concerned only with the observed properties and behavior of the objects of human cognition, but not at all with the ultimate nature of existence. In a tag line of dramatic impact, they graciously leave the task of explaining substance to the metaphysicians!

Yes, our self-styled realists are conceding step by step the validity of Mrs. Eddy's proclamations of long ago. Oh, for the day when they will abandon that self-defeating "state of mortal thought, the only error of which is limitation!"⁹⁹ Already the signs are in the skies. Charles P. Steinmetz, the renowned mathematician and director of physical research for the great General Electric laboratories, has said publicly: "Some day people will learn that material things will not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories to the study of God and Prayer, and the spiritual forces which as yet have hardly been scratched. When this day comes the world will see more advancement in one generation than it has seen in the past four."

⁹⁹ S. & H. 585:21-22.

THE SUPREME BEING

What do Christian Scientists mean by the word "God"? They mean what everybody else means by that word: namely, the Supreme Being. Doing violence neither to general usage nor to scientific precepts, it may be said that the word God or its equivalent has from time immemorial meant to all peoples a Supreme Being. Even those who had gods many considered all but one lesser gods, no more than manifestations, instruments or creatures of the one sovereign Being, whether they called that mighty entity Jehovah, Zeus or Mithra. There has always been God, the Supreme Being, in human conviction. Why? The cynical psychiatrist will tell you that humanity believes in a mythical God and a fabulous heaven only because of an unendurable dread of the unknown and an intolerable fear of impending extinction. But the psychiatrist is betraying his own mental myopia. And when the scholarly philosopher insists that the Great First Cause is unknowable "because mind, being finite, cannot encompass the infinite," he is but admitting his own inability to conceive of that which transcends his accepted limitations.¹

Again, why has humanity always had a Supreme Being? As little as people understood and as inarticulate as they may have found themselves in the presence of almighty Divinity, they did see—even if they did not analyze it—they did see that this complex creation about them and including them did not originate and does not operate itself, so that it must be the effect, result or manifestation of a godlike Cause or Creator. The religionist, the scientist or the philosopher, each being unable to account for his own existence in any other way, has been compelled to postulate a transcendent Producer, a prolific Principle or divine Esse. As little as they understood it, they intuitively grasped that much. They

¹ S. & H. 189:18-24.

knew it in spite of their intellectual and emotional limitations.

Beyond that initial recognition, few have gone. Overawed by the magnitude of their discovery, they have hesitated to follow through, seeking refuge instead in such escape phrases as "the Inscrutable," "the Great Unknowable," "the Ultra-Rational." The divinely creative Being remained their none-the-less-evident God, so that He has dwelt forever with men, no matter how dimly they glimpsed Him and no matter how inadequately they may have construed His guidance. Which brings us to the question of what do *you* mean by "the Supreme Being" and how do *you* know that He exists? While you may intuitively feel that there is such a One, the human being requires reason to confirm revelation if he is to enjoy the practical conviction of the divine Presence and set about demonstrating the nature of that Presence in everyday affairs.

Is it not obvious that intelligence is a prerequisite of law, order and harmony? With the advance of thought, even the materialists have had to concede that a mindless basic reality would be impossible in an orderly universe. The celebrated physicist, Dr. Arthur H. Compton, observes that it would be absurd to suppose that senseless matter could form itself into the involved universe of infinite variety which we find about us, and that such a creation clearly evidences a directing intelligence or Mind. Whether the things of human experience exist materially or mentally, the self-evident fact remains that there is an intelligible relationship between them. From the infinitesimal patterns of the atoms to the majestic constellations of the stars, there is an impressive coordination which is plainly indicative of underlying plan and purpose.¹

Nor could real thinking rest there. Progressive students in all fields have gone on to see and to say that this basic Principle, or Mind—if such it be—would have to be flawless in order to survive at all, since any element of imperfection in fundamental and essential being would mean its own deterioration, disintegration, decay. An imperfect principle—if such a thing were conceivable—

¹ S. & H. 192:17-19.

would be self-destructive, the source of imperfection or failure. Following this line of reasoning to its only logical conclusion, it is readily seen that the perfection of cause must be manifest in perfection of effect (or creation), since cause must inevitably express itself according to its own nature.³ So we find our John Scott Haldane declaring that the apparent evil and imperfection of the universe can no longer be interpreted as evil and imperfection, but must be interpreted as imperfect apprehension.⁴

Mankind finds itself in an intricate creation of immeasurable proportions, a universe of infinite variety which obviously does not create or run itself, and sees in this the inescapable implication of an unseen Creator. Creation declares a creator, a conclusion from which none dissents. Not only is intelligence manifest in this creation, but any examination beyond the most superficial shows that this production is not only Mind-directed, but Mind-created and therefore Mind-constituted. This implication is confirmed in experience by the fact that you can be aware of only that which consciousness includes. And that must be purely mental. You do not of yourself produce the things of consciousness, but entertain them—oftentimes involuntarily. You find yourself always and forever at the standpoint of effect, and thereby you are the living testimony of Mind as cause.

You have established that God *is*. Just by thinking, you are proving the presence of Mind. Indeed, you are that presence. You think in spite of yourself, whether you like it or not. Thought is spontaneous and, regardless of any construction which may be put on this activity called thinking, it still goes on independently of your personal volition, thus proving to you in a very clear-cut and practical way that you are not the source, origin, cause, motivator, producer or beginning of thought. Which implies what? That there must be, of course, a thinker, a consciously creative Principle or mental cause, and this Principle we call "Mind." This

³ S. & H. 370:8-9.

⁴ "The Sciences and Philosophy," by Haldane.

that is Mind unfolding perpetually in, through, by and *as* Mind, is all there is to you or to anything or anyone.

The self-evident fact of conscious existence on your part is the basis of all your scientific and absolute conclusions. Like a mathematical axiom, it needs no proof, but proves itself or constitutes its own proof. It is the one element in human experience that is wholly divine, the only pure, changeless, indestructible thing in a swiftly changing phantasmagoria. It is the link which establishes man as inseparable from his creator, Mind.⁵ It is the long-sought magic touchstone, for no sooner do you see it as a fact that you exist mentally and only mentally, than thought passes spontaneously from effect back to cause and divine Principle is established as your very Being, the only Ego.⁶ "Know ye not that the Lord He is God; it is He that hath made us, and not we ourselves?" (Psalms 100:3.)

Effect, as the evidence of cause, must be of like nature; consequently, by your very thinking, you are proving the nature of your cause to be mental, or Mind. Your existing as thought, to the necessary exclusion of all else, demonstrates your mental origin. And this you do in spite of yourself, but because of cause. The primal cause of all being, or Principle, in order to *be*, must be self-existent. If it included anything contrary to itself, if it embraced any flaw whatsoever, it would bear within itself the seeds of its own dissolution. It cannot be in conflict with itself but, in order to continue at all, has to be pure, perfect, absolute. Because Mind is that which *is* and must be all-inclusive, anything else would have to be *is not*. Mind can entertain nothing apart from or unlike itself. Its isness cannot be adulterated. No fraction of that which is true can be untrue.⁷ This Mind that is foundational must be divine or perfect, and so it is the law of perfection to all being.

"Principle" is a grand name, with unimaginable possibilities! First off, let's get rid of that shallow notion of Principle as no more than a static base upon which something rests. In explaining Prin-

⁵ S. & H. 491:15-16.

⁶ S. & H. 195:18 only.

⁷ S. & H. 287:32 only.

ciple, the hackneyed comparison with mathematical principle will never do, since the principle of mathematics is unliving. It doesn't do anything of itself, but is just something that we use to our own mathematical ends. Ah, but divine Principle! It is the omnipotent Do-er. You can't trifle with creative Mind as dynamic cause. It is not just an inert foundation. It cannot be disposed of as a theoretical source, origin or beginning. It is the living animus, the vital motivator, the irresistible energizer to all that is going on.⁸ Prolific Principle is not something to work with or by, but *as*.

Principle is Mind governing itself from the basis of its own perfect nature, guiding, directing and controlling all that is going on. Thus it determines all that could ever be meant by quantity and quality. Expressing itself as itself, it establishes perpetual equilibrium. The Mind that is thinking is all there is to the thought, so that it is forever in consonance with itself, maintaining the accord that is the harmony of being. The correlation of divine Principle and spiritual idea is the harmony that is produced by Principle, is controlled by it and dwells in it.⁹ Stability abides here. Principle knows only its own unchallenged doing, for there is nothing in addition to its infinite selfhood to oppose it, obscure or divert it. Unhindered, it prompts, engenders and impels all action according to its own divine intention. It is supreme and serene in its potency, so that it may be said that Principle is power and its manifestation of itself is the embodiment of all the power there is.¹⁰

And let it be kept well in view that Principle does not produce something else, called "idea," which forthwith takes on the character of another entity.¹¹ Not only does Principle govern its own idea of itself with intelligent intent, but Principle constitutes its idea. "They" are one and inseparable, though not interchangeable, cause and effect being dual aspects of Being. Because Principle and its idea is one, Mind is its own great cause and effect.¹² In

⁸ '01. 9:4-5.

¹¹ Mis. 186:18-21.

⁹ S. & H. 561:14-15 and 304:16-17. ¹² S. & H. 465:17 only and Mis. 173:12 only.

¹⁰ No. 30:11-13.

short, idea is Principle manifest. What Principle is determines what Principle expresses as its idea of itself. Principle is not an implacable judge, but a warm and vibrant impulsion to be demonstrated. Thus God, as creative cause or prolific Principle, is the law of orderly, harmonious, irresistible, infinite progression or unfoldment to everything forever. "Underneath are the everlasting arms." (Deut. 33:27.)

Are you beginning to appreciate the importance of the synonyms for "God"? To stop with calling God the Supreme Being does not get you very far. To discover that He is Mind, is not enough, either. "Mind" is a wonderfully enlightening synonym. It is the most educational of them all. But to consider God exclusively as Mind, as that which thinks, is to have a cold, intellectual, mechanical (if not sterile) sense of God. It leaves Him without incentive, without substantiality, without joy or satisfaction. Why should Mind want to think? What can it think? Where is there any satisfaction in merely thinking aimlessly and automatically? That would be a woefully one-sided sense of God. You need all the synonyms to round out your definition. If you cannot use them with equal facility, you are getting a somewhat warped sense of the Supreme Being, a slanted view which would accentuate but one or a few of His aspects at the expense of the others. While each synonym embraces all the others, each is used to bring out a particular aspect, phase or function of that Mind which is inexhaustibly versatile.

Seven synonyms were not selected arbitrarily or on the basis of numerology or symbolism—that is, because they might correspond to the "seven days of creation" or because the number seven may signify completeness in the ancient writings. Don't take in any of these funny notions so often voiced in the Field. If you will just proceed scientifically, you will see how each synonym arises naturally in the analysis of divine Mind and how all are required to give a full sense of that infinite Being that could never be under-

stood except as Mind-Spirit-Soul-Principle-Life-Truth-Love.¹³ It is imperative that we come to know God not merely in one aspect of our being, but in all of them.

This can be illustrated in a simple way. Suppose your brother is a lawyer by profession, that he has been elected Treasurer of your Church and that he is often called upon for Christian Science help. Someone comes to your door and asks for "the Attorney." You know immediately, of course, that the caller wishes to talk with your brother, and you may safely assume that his mission has to do with legal matters. The next caller may ask for "the Practitioner." It is still your brother that is meant and the request doubtless has to do with metaphysical work. Again, someone asks for "the Treasurer." It is the same brother who is sought, but this time in his capacity as a Church official. Whether visitors ask for the Treasurer, the Attorney or the Practitioner, it is your brother who must respond—not in part, either, but as an indivisible being, whether functioning in one capacity or another.

You do not say that your brother is several men, but that he is a many-sided person. Treasurer, Practitioner and Attorney are one and inseparable, though not interchangeable. Let us say that one of the callers has long known him through his legal activities. He may find it impossible to conceive of your brother as a practitioner or as a father or as a cook, for example. He cannot be said to really know your brother. Thinking of his Attorney as such exclusively, he must have a very distorted view of his character. While approaching him in a single capacity at a time, one must have a rounded view of his various functions or offices in order to understand and commune with him fully.

It is something like this with our synonyms for the word "God." While each embraces the other, they none of them mean exactly the same thing—or there would be no occasion for using them. Each brings out a different aspect of that Mind which is the same in essence though multiform in office.¹⁴ God is Mind and Mind is

¹³ S. & H. 465:8-10.

¹⁴ S. & H. 331:29-30.

God, for God is the only knower; Truth is Life and Life is Truth, for Truth in be-ing is living and living is true; Truth is God and God is Life, for that which *is* actually is, and its being is certainly not inaction. The persistent use of but one synonym would tend to restrict the sense of God to one only of His offices. To consider God as Mind only would be to have a coldly mechanistic sense of Him, and as something shadowy. To consider Him additionally as Spirit would be to establish His substantiality, but existence would still have no significance. Only as you go on to see that He must be Soul, too, can you have any inkling of the *meaning* of existence. So it is throughout the list.

The value of all the synonyms has just been emphasized, but it might not be amiss to point out the futility of trying to "learn" Science by rote. If you find it helpful to memorize the textbook definitions do not hesitate to do so; but remember that parroting the words does not indicate understanding nor bring about demonstration. It is surely more important to know what Mrs. Eddy means than to just know what she says, isn't it? Try reading a sentence, a page or a paragraph, and then ask yourself, How would I say that? She uses words only to convey ideas, and if you have gotten her idea in any particular passage, you are bound to state it in your own words. If you can't, it's sure proof that you haven't caught the meaning.

And let us not quibble over words, or we shall get lost in the jungles of semantics. The meaning of any word is determined by universal acceptance, and for all practical purposes, this is enough to know about words as words. The Christian Scientist cannot use words to state ideas without respect for their established usage. This is not to imply that the student should become a dictionary addict, by any means, since dictionaries are written from the standpoint of physicality always. There may be occasions when the dictionary should be consulted for the basic meaning of some word in order that it may be intelligently and effectively employed. But the Scientist cannot leave it there. He must amplify, clarify and

transform that word, and every word, in order that it may serve the stately purpose of spiritual enlightenment.

Take the four qualifying adjectives which Mrs. Eddy's magnificent statement applies to the seven synonyms.¹⁵ How would you explain them if you were challenged on their meaning? Could you? If not, you do not understand them as you should. Again, have you considered each and every one of the synonyms individually in connection with all four of the adjectives? Have you considered the incorporeality of Truth? The infinity of Love? The supremacy of Soul? The divinity of Life? For the sake of brevity, we shall discuss these descriptive terms as applied to the first of the names for God:

God, as Mind, is incorporeal, divine, supreme, infinite *consciousness*.

The dictionary definition of "incorporeal" is: Not materially formed or physically embodied. That is not good enough for our purpose. In Christian Science, "incorporeal" means: illimitable, or irreducible to a finite outline. Is it not evident that the Psyche is forever boundless, non-spatial, immeasurable? It would be unthinkable to try and compress consciousness within a finite form, or imprison it materially, to restrict awareness to dimensional proportions, chronological boundaries or degrees of actuality.¹⁶ The extension of awareness is without limit. Consciousness is never included *in* anything, but is inclusive always of everything. Mind is the one Incorporeality.

Divine? The basic meaning of this word according to general usage is: holy, sacred, inviolate. Isn't Mind just that? No material object can get into consciousness. Awareness can include nothing but the strictly mental. Mind is always just pure Mind, sanctified and inviolable. The psychical cannot be adulterated with the physical. Mentation is utterly incorruptible. The essentially mental can include nothing but thought. Mind is wholly Mind. It is mentally pure and purely mental. Its purity is its divinity, and in

¹⁵ S. & H. 463:9-10.

¹⁶ S. & H. 262:9-16.

its allness it is the law of mentality to all things, totally precluding the unmental or material.¹⁷ The one Divinity enforces purity.

How can Mind be "supreme" if Mind is All? Supreme over what? "There is none holy as the Lord, for there is none beside thee." (I Samuel 2:2.) Mind is supreme in the sense that it governs its own manifestation of itself in every respect. Being All-in-all, it excludes all else, establishing its own supremacy. Governing, directing, controlling its own formations without interference, it is a law unto itself.¹⁸ Because consciousness is self-existent, essential and all-inclusive, it is sovereign, unchallenged, absolute. The Supreme Being, in His perfection, is the law of perfection to all being.¹⁹ Mind is the one Supremacy.

If we do not immediately grasp in some measure the meaning of the word "infinite," as inexhaustibly spontaneous, irresistible, dynamic, boundlessly expansive, and so on and on, we have only to consider for the briefest moment the mental nature of Being—as it is right now making itself known by way of fetterless thinking.²⁰ The present action of Mind is without start or finish or interruption. Infinity is easily understandable as pure Life, as the activity that is incorruptibly mental. Progressive unfoldment, appearing as your own thinking, is showing forth this very instant the infinity of Mind. This that is awareness is Mind knowing—nothing less. Wholly unrestricted dimensionally, chronologically and essentially, the one boundlessly versatile consciousness is continuously unfolding in forms of beauty and utility. This is Mind defining its infinity. Mind as the one Infinity is the law of eternal action to all.

With nothing possible beyond illimitable Divinity, Mind rests in the serene confidence of its own free activity.²¹ It can conceive of nothing contrary to itself and so is not in conflict with itself. The allness that is infinity, therefore, spells omnipotence. In its

¹⁷ S. & H. 325:10-19.

²⁰ S. & H. 258:13-16.

¹⁸ S. & H. 209:5-6.

²¹ S. & H. 127:8 only.

¹⁹ Mis. 79:17-19.

onlyness, this is the power that is the unlabored motion of divine energy.” “Thine is the power and the glory forever.”

If action is a fact, it is uninterruptibly the fact. This means perpetual motion in every conceivable capacity. Being is the one indivisible, interminable activity that we call “omniaction.”²³ “And this is Life eternal.”

Wherever anything is known to be, it exists consciously and so declares the presence of Mind. Infinite and therefore all-constituting awareness testifies to consciousness as omnipresence.” “Whither shall I go from thy spirit? or whither shall I flee from thy presence?”

Consciously including the reality of all things and continuously explaining (revealing) itself, Mind is the infallible and complete knower, or Omniscience. Nothing could be known to exist except by way of conscious recognition, so that nothing is hidden from the tender concern and intelligent consideration of Mind.²⁵

As our books point out, because God is All and by nature perfect, perfection is the universal law and the only law.²⁶ God is the law in the sense that He manifests His own character throughout His infinite expression of Himself.²⁷ Practically speaking, the recognition of Divinity makes divinity the law to all that consciousness entertains. Thus it is that man lives by divine decree. Mind determines that all shall be psychical. Love makes everything lovely, loving and loved. Truth maintains incorruptibility. Life vitalizes all. Spirit entrenches substantiality. Principle provides harmony. Soul beautifies.

The “New Tongue” is not the substituting of arbitrary meanings for accepted definitions. In no way is it the distortion of human language standards. Least of all is it a game of symbols, poetic imagery or literary gymnastics. If our use of words was not anchored in objectivity, we could not reach those to whom they

²² S. & H. 445:20-21.

²⁵ No. 16:1-3.

²³ S. & H. 283:4-6.

²⁶ No. 30:11-13.

²⁴ S. & H. 471:18-19.

²⁷ S. & H. 370:8-9.

are addressed. It is simply that spirituality cannot confine itself to the literal or finite definition of a word, but must expand that definition to include infinitely more than physicality could imply. The basic meaning of a word is that point of contact where the curve of infinity touches the straight line of finity, but from that point on, Mind must carry thought onward and upward and outward to ever higher and broader meanings. This is not only translation, but transfiguration.²⁸

More and more we see why "God's being is infinity, freedom, harmony, and boundless bliss!"²⁹

²⁸ Hea. 7:6-10.

²⁹ S. & H. 481:3-4.

THE DIVINE NATURE

Mind not only conceives and thereby controls all that is, but Mind is the stuff of which all things are made. When you understand that existence in its entirety is purely mental, you escape the tyranny of what you have been calling external circumstances. If Mind could be limited at any point, it would not be mental. To be Mind, it must be infinite—that is, continuous, indivisible, flawless, illimitable. To say that all there is to a thing is thought, is not to exchange substance for shadow, however, and it is imperative that this be appreciated before going any farther. To find that the “objects of sense” are mental concepts is not to lose them, but to gain a far more vivid apprehension of them, to find them more intimately knowable, more tangibly palpable, instantly available and utilizable.

When you awaken from the night dream, do the objects of your dream cease to be? Not a bit of it. You can recall them as accurately as if you still regarded them as made out of matter. To “awaken” in the morning is not to be transported to another realm, but simply to recognize that the experience of the past few hours was purely mental, even though it seemed at the time to be material. You do not thereby destroy any matter in your dream; you merely correct your misinterpretation, now calling the substance of your dream “mind” instead of “matter.” The substance of your dream doesn’t go anywhere; mentality displaces physicality through understanding.¹

In a way, Christian Science is like this, in that it is rousing you from this “waking dream,” to give existence a more vivid reality, a more tangible concreteness. An arresting declaration is to be found in *Miscellaneous Writings*: “Science, understood, translates matter into Mind.” Now “translate” does not mean to change or

¹ Un. 35:20 (from “matter”)-22.

² Mis. 25:12 only.

exchange, strictly speaking. It means to make understood. If you look puzzled when I say, "Parlez-vous français?" I quickly add, "Do you speak French?" Observe that I have not at all changed the meaning, but only made it clear. Then to go back to our statement above, we may legitimately paraphrase it: *Matter, properly understood, is Mind*. This is not just giving it a new name, for when you are seeing it as Mind, you are not regarding it as matter. And recognizing the nature of existence as psychical does away with the limitations inherent in the physical or finite sense of existence as mundane, material, mutable.

When we refer to God as the one substantiality, we call Him "Spirit." So the word "spiritual" does not mean ethereal, but substantial. The word substance is derived from the Latin *sub stare*, meaning to stand under, so that substance is the underlying reality of all that appears or is being evidenced. The use of the word Spirit for substance helps us wonderfully to rise above fettering materialism, for it emphasizes the true nature of substance as being the antithesis of matter. "Matter is substance in error, Spirit is substance in Truth."³ As Spirit, substance is uncontaminated, incorruptible, indestructible, flawless, vividly tangible and satisfyingly palpable, undecaying, useful, beautiful, harmless.⁴

Things are actual as Spirit—not as matter. Nothing can ever happen to anything that you truly identify with Spirit, and it will be found all right all the time everywhere. Since God can be manifest as nothing other than Himself, the only substance to a seed, a thought or a flower is God.⁵ The substance of the idea is the Mind conceiving it.⁶ To say it in Scriptural style: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear,"⁷ but "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."⁸ And we are warned by those sterling metaphysicians

³ Ret. 57:17-18.

⁴ S. & H. 508:5-6.

⁵ Hebrews 11:3.

⁶ S. & H. 468:21-22.

⁷ S. & H. 316:20-21.

⁸ Romans 1:20.

of another day to "Judge not according to the appearance, but [to] judge righteous judgment."

Do you see the importance of mastering the various synonyms? While the word "Mind" is at once an appropriate name and explanatory, it conveys no idea of substantiality; whereas "Spirit" instantly focuses attention on the concrete, indestructible and immutable nature of Being in its every aspect. It signifies the palpability of mentation as essential reality, disposing of the instability, decadence and dissonance of physicality or matter. Thus is thought dematerialized and material thinking spiritualized, so that substance is apprehended divinely. God's cognizance of Himself as substantial is substance manifest directly, so that Spirit is its own evidence.¹⁰ Spirit in expression is still Spirit, and such manifestation, expression or evidence is not had indirectly through, by way of or as something else. It presents itself to itself as itself, the irrefutable, unassailable, palpably apprehensible entity, devoid of any flaw, discord or lack. The evidence of essential tangibility is therefore as omnipresent as Spirit itself.

If you were confronted with confusion or ignorance, would you not have to turn to God as Mind, the source of all intelligence? That would be the appropriate, the scientific and effectual approach, undoubtedly. But supposing you were called upon to handle a claim of disintegration, deterioration or dissolution (as in gangrene or consumption), you would surely have to establish true substance as indestructible, incorruptible, immutable, under the divine laws of adhesion, cohesion and attraction, by turning to God as Spirit, wouldn't you? It is somewhat like turning to a competent friend for help in time of mathematical trouble. You would not be looking to him as a cook or a chemist, but in his capacity as a mathematician. Or, again, if you sought your friend to do some typewriting for you, you would then necessarily appeal to him as a stenographer. Analogously, it is essential that we recog-

⁹ John 7:24.

¹⁰ S. & H. 505:9-12.

nize God in a particular function in any specific instance, even while leaning upon Him throughout as Father-Mother.

As the underlying reality or essence of all that appears, Spirit is the law of substantiality to all.

Soul is something else, quite! Our clue is found in the fact that the Bible uses the word "soul" to signify material sense on the one hand and to denominate God on the other.¹¹ Then Soul is spiritual Being as opposed to sentient existence. It is manifest as the awareness of pure Mind in place of material experience. Dwelling in the senses means submitting to limitation of consciousness in every direction.¹² This may not at first seem to be of vital moment; but consider. If you stop with God as the knower, or Mind, you have a coldly mechanistic proposition—action without incentive or inspiration. Going on to God as substance, or Spirit, you have given up the shadowy sense of mere mentation, gaining palpability—but to what end? What care you how substantial existence may be if it carries no meaning for you? Here you are forced to advance to God as Soul—Mind as its own evaluator, giving significance to all being. The Psyche finds singing uplift and rich spontaneity in the relishing of its own values. The thing that enjoys is Soul.

The glorying of Soul, "the direct opposite of material sensation," in the unfoldment of its own infinite versatility, implies that "this divine Principle of all expresses Science and *art* throughout His creation."¹³ What is "art"? You may say a natural sunset is beautiful, but you do not say it is artistic. Why? You do not hesitate to call a painting, a dance, a symphony, a lilting sonnet, artistic. What do all the various art forms have in common that makes them art? All *art is the purposive arrangement of concrete elements to bring out new values*. The jangle of a piano's indiscriminately struck notes becomes the voice of angels when these same notes are combined in recognized harmony. The uninteresting movements of the body are given new meaning and strange fire when

¹¹ S. & H. 482:10-12.

¹² S. & H. 249:31-32.

¹³ S. & H. 507:25-27.

thoughtfully arranged with others in the dance. The drab words of the workaday world, the very same ones, drop as pearls from the lips of him who selects them lovingly and strings them on a song. The artist is neither aimless nor haphazard in his artistry, and his masterpieces are not mere accidents.

Oh, yes, there are those students of Christian Science who say we should not enjoy beautiful things because they are material. But such students are only exposing their own crass materiality. The things may be material *in belief*, but their beauty is purely spiritual, now and always.¹⁴ When you thrill to an exquisite painting, you are not concerned with the chemical composition of its pigments, nor yet again with the physical processes of their application to the canvas. No, you are happily lost in the meaningful play of light and shadow, the flash of concordant colors, the balancing of form with form in rhythmic sweep. And, mark you, this is the wholly mental appreciation of mental expression mentally apprehended. There is not a grain of materiality about it, and to know this is to have it stand forth in its pristine loveliness, embodying ineffable joy.

The objection is often put forward that a beautiful woman could be cruel, despite her charm, as though this invalidated our claim that all beauty is rooted in eternal Truth.¹⁵ Notwithstanding any appearance of evil, all good is of God. Regardless of any other qualities which a human being might exhibit, woman's comeliness and grace, her dewlike radiance, would have to be Soul in manifestation—as much as twice-two-is-four would have to be of mathematical truth even though seen in the midst of mathematical mistakes. Her beauty is to be revered, while the wickedness which mortal mind would attach to her is to be demonstrated unreal. In her incomparable style, Mrs. Eddy brings this very thing out when she writes that a fragrant flower can be nothing less than the happy expression of God, and that it would be a sacrilegious abuse of natural beauty to consider it a manifestation

¹⁴ S. & H. 89:18-20 and 247:21-27.

¹⁵ S. & H. 247:10 only.

of evil or injurious.¹⁰ She shows that it is only error which would associate evil with that which is obviously good.¹¹

Forever appraising its own glorious qualities in action, Soul exchanges physicality for spiritual being. Because Soul is God as aesthete, its law of beauty is the law of right feeling, of inspiration, of spontaneity. To say that a painting or a poem has Soul, is quite correct, for all that there is to beauty is apprehensible only through Mind as Soul. It is Soul that sings! While material sense (the finite viewpoint) would blight all things, robbing life of joy, of satisfaction and even of meaning, Soul lends a tender sweetness to every little experience and a noble splendor to the grand ones.

"Truth" is a generally neglected synonym for God, because the mistaken impression prevails that it is nothing more than another word for "fact," and remarks are not uncommon which show that it is widely regarded as an abstraction, a theory, or even just a quality. When understood, "Truth" is fully as important and useful as any of the other synonyms. Truth is not merely a characteristic, a quality or an attribute, but it is the subject of characteristics, qualities and attributes. Truth is actuality, reality, isness—which is eternally pure *isness*, because it cannot be contaminated with that which *is not*. In order to be true, it must be entirely true, or else it isn't Truth at all.

Truth is that which is forever itself. And what do you know to be forever itself? Consciousness, of course. Mind is truly conscious and consciously true, aware of itself as that which actually exists exactly as it is. This is conscious Truth, or true consciousness. As such, it is not an abstraction, but a concrete entity. Truth is not, like a fact, something *about* something. It is something, and the only something. Anything else would have to be untrue and non-existent. That which really *is* can only evidence itself as Truth, and Mind's awareness of its own absoluteness must mean conscious Truth. The recognition of the facts of being is the very presence of Truth as fact, in all of its exactitude, changelessness and per-

¹⁰ S. & H. 175:9-15.

¹¹ S. & H. 377:31-3.

petuity. Mind's realization of its own isness, its perception of its own actuality, declares God to be All as Truth.¹⁸

The law of Truth must be the law of changeless actuality to everything eternally. Because it must exist precisely as it is, Truth is the law of accuracy and exactitude. Excluding anything unlike itself, it is the law of incorruptibility throughout infinity. Truth must be flawlessly true, and so—with perfection its nature—it is the law of perfection with regard to everything in the range of reality.¹⁹ Security, invincibility, confidence lie this way. How is it that God comes to you as Truth? That which consciously is, knows that it is that which is, and in this is experiencing right now eternality. As Life is to be lived, Soul is to be experienced and Love indulged, so Truth is to be *known*.

The popular expression, "We must seek Truth for Truth's sake alone," has proven unfortunate, for taken at its face value, it is nothing more than an appeal to barren intellectuality. Toying with Truth as an abstraction or even as an ideal, is nothing more than a scholastic exercise or a doctrinal sport. Of what concern is Truth to you if it does not relate to you? And to yours? The only legitimate appeal of Truth lies in its vital application to, in and as your universe. Let us recall that the term "Christian Science" covers the *human* application of divine Truth,²⁰ and that flights of intellectual speculation, *without their human correlatives*, leave its Principle unexplained, confuse and ultimate in what Jesus denounced, namely, straining at gnats and swallowing camels.²¹

God, to be God, must be a living God. The Supreme Being is existence in the active sense. Mind as activity is Life. The "Vital Fluid" is living existence. Anything else would be inactivity, stagnation, nothingness. "Mind" implies action, intelligent mental activity, and in order to exist at all it must be activity itself, or perpetual motion.²² Mind inactive is inconceivable, an irrational proposition. Mind to *be* must be energetic Being, so that there is

¹⁸ No. 30:18-20.

¹⁹ S. & H. 424:11 only.

²⁰ S. & H. 127:15-16.

²¹ My. 218:15-20.

²² S. & H. 240:14-15.

no such thing as an inanimate idea, concept or thought. Anything that exists at all is alive, as mental action. Mind does not stop, cannot stop, for it could not cease being Mind, Life, for a single moment. Life cannot conceive of death nor experience inaction, stoppage, unconsciousness. Existence cannot be transformed into non-existence, the one becoming the other. Being is inextinguishable.

Life is inconceivable in the abstract, but is concretely manifest as living. Life is expressing itself and defining itself every moment as your being. You are Life in the living. Living, are you not the very consciousness of Life? What cognizes God as Life? Life can only know itself as Life, and can never know (include) any element foreign to itself, so that it knows all as living. Living Mind, active knowing, is conscious living, and this vitalizing immanence self-perceived is the "one moment of divine consciousness"²³ which, in its isness, defines eternity as the boundless now. Death (nothingness) is inconceivable from the standpoint of Life (conscious somethingness).

If Life is the fact—as it self-evidently is—it must remain the fact forever.²⁴ Its isness is its eternality. There is nothing to intercept its continuity. Consciousness can never cease to be consciousness or become unconsciousness, for facts do not change. You are consciousness rather than physicality, and as such can never change. God must *be*, and Life demonstrates itself as your very being.²⁵ *This* is Life eternal, right now revealing itself as something you cannot lose nor escape. As awareness, you are this instant the acknowledgment of immortality. Existence, with regard to anyone or anything, cannot be terminated, and the recognition of this fact embodies the power to demonstrate it. You know that you are and therefore forever must be. Thus does Life operate as law.²⁶ As Truth, Life is constant—in the same sense that twice-

²³ S. & H. 598:23-24.

²⁵ S. & H. 306:7 only.

²⁴ S. & H. 516:9-10.

²⁶ S. & H. 63:10-11.

two never ceases to be four; but such continuity is present isness, having nothing to do with has-been-ness nor going-to-be-ness. (Eternity cannot be understood from a chronological standpoint.)

God, as the Life of all, is the law of immortality which is seen operating in resurrection or wherever death is forestalled in Christian Science treatment.

God as the Provider is Love. Divine, all-embracing consciousness brings all together consciously in the sublime consummation that means unutterable satisfaction. In referring to Mind in its completing nature, we speak of it as "Love," manifest in the fullness of its expression, or creation, and realized in the conscious union of all being. Here lies serene contentment. Love holds its entire creation in conscious embrace as Mind.²⁷ Love as Spirit constitutes, substantiates and sustains its creation. Love as Soul beautifies and inspires its creation. As Principle, Love ceaselessly guides its creation. Love as Life vitalizes, awakens and propels its creation in radiant unfoldment. Love as Truth blesses every aspect of its creation with legitimacy. God as Love is Father-Mother, tenderly and warmly concerned with everything, down to the last infinitesimal detail, governing His offspring accordingly from His infinitely generous nature. Love is the law of infinite satisfaction and eternal contentment.

Love is manifest as loving. And how do we recognize anything as loving? In gentle care and kindly provision we see it, unmistakably. Mrs. Eddy says that Jesus defined Love by the amplitude of his pure affection.²⁸ And how was that? Well, wasn't he always supplying a need, restoring something lost, fulfilling a shortcoming? He fed the hungry multitude not on platitudes, but upon fish and bread. He brought Lazarus back from decay. He supplied the tax money. He redeemed the sinner's self-respect. He gave back his reason to the lunatic. In all these affairs, we see illustrated the

²⁷ My. 185:14 only.

²⁸ S. & H. 54:3-4.

completing, unifying, consummating nature of Love. "Love is the fulfilling of the law." (Romans 13:10.)

Love is the law of perfection more in the sense of completeness. Whatever is the work of Love falls short at no point but presents everything that could be desired, is of a character unmarred by defect or deficiency, lacking in nothing to make for harmony and perfection, but presenting all the elements that go to make up the lovable. So it is that Love's halo rests upon its object and that a friend is never less than beautiful.²⁹ Thus it is that you speak of Jesus as a lovely and a loving character, or a concrete example of Love.

You can never love God objectively. Love is to be felt. When you are thinking of God as loving, you are thinking of Mind as Love. Love is no mere selfish attachment or finite desire for completeness. Infinite Love is infinitely loving, and can only be manifest so. The Adorable One is Love knowing itself as indivisibly All, and therefore satisfied. You cannot just think about Love; you must *be* Love. With Love being All, you can be nothing less than Love in expression. There is no Love where there is no evidence of Love. It cannot be left an ideal apart from your present experience. If you did not see Love in terms of your present comprehension, you would have no intimation as to what Love is and no proof that it is.

Nor are there two kinds of love—spiritual and material. There is just one Love and it is divine. If we should construe it as physical, material, degraded, it still remains the only Love there is, expressed in the only way possible: as affection, as loving, as goodness with activity and power. In our everyday lives, we have learned surely that the only real joy and happiness is found in each other, in sharing, and what is that but the consummation, unification, completion of Love?³⁰ If you could not experience Love in

²⁹ S. & H. 248:3-5.

³⁰ S. & H. 518:17-19.

the language of your current interpretation, you could not even conjecture as to its nature and essence.

One of the most beautiful and valuable passages in all of Mrs. Eddy's writings is that one in which she says Love is not an ideal to be locked away in the chambers of fantasy, but a vital reality, demanding noble sacrifices and grand achievements as its evidence. Read that wonderful paragraph on page 250 of *Miscellaneous Writings* (lines 14 through 29).

REFLECTION

Establishing the fact of God explains nothing of man. At this juncture, REFLECTION is the key, as indicated in this passage from "Unity of Good":

"God is All-in-all. Hence He is in Himself only, in His own nature and character, and is perfect being, or consciousness. He is all the Life and Mind there is or can be. Within Himself is every embodiment of Life and Mind. If He is All, He can have no consciousness of anything unlike Himself; because, if He is omnipresent, there can be nothing outside of Himself."¹

Now what must be the function of Mind? *To know*, must it not? And what is there for God to know or take cognizance of if He is all there is? Must it not be Himself alone? Mind, of course, is consciousness; but, in order to be that, it must be conscious of something, and since there can be nothing beyond Mind's infinity, it is conscious necessarily of itself and of nothing else. Omniscient Mind knows itself perfectly, has a perfect concept of itself, and this is the infinite, divine idea called "man" or "manifestation." It is the divine self-consciousness, or Mind looking back at itself, seeing itself as itself. The quotation above, then, is at once a declaration and an explanation of spiritual reflection.

As used in Christian Science, the word reflection is generally misunderstood.² Consider it in this wise. You can see yourself in your mind's eye, can't you? You can visualize yourself exactly as you are, as surely and as accurately as if you were looking into a mirror. As a matter of fact, isn't this something like looking into a mirror? This should clarify the subjective nature of divine reflection. It's not "done with mirrors"! Seriously, there is no component, factor or element involved in spiritual reflection which

¹ Un. 3:20-26.

² S. & H. 301:5-6.

corresponds in any manner to a mirror, mentally or otherwise. Man is not something that reflects something else. He is reflection itself.³ Man, idea or knowing is not something besides God which reflects or echoes God. Hardly! Mind taking cognizance of itself is its own reflector and its own reflection. The knowing is the divine idea or reflection. *Man is not a reflector; he is reflection.*

The Oxford dictionary defines "reflection" as "the mode or faculty by which mind has knowledge of itself and its operations," while Webster explains it as "the action of the mind by which it takes cognizance of its own operations." It is synonymous, according to these philologists, with meditation, contemplation, cogitation, consideration, thinking, thought or idea. As usual, we find the dictionary definition basically correct for our purpose, requiring only amplification, expansion, extension. We do no violence to the orthodox definition when we apply it to the infinite, so as to see that divine reflection is the endless self-awareness of inexhaustible Principle.

God is fully cognizant of Himself and of nothing else. That is to say, He has an unrestricted conception of Himself. Knowing Himself perfectly, He sees Himself as He is. Infinite Mind beholding itself infinitely is true, spiritual reflection. As in a mirror, so to speak, Mind perceives its own incorporeality, recognizes its own unopposed supremacy, realizes its absolute divinity, and this clear comprehension of its own nature and isness constitutes Mind's evidence of its own tangible existence. Being All, if God was not knowing Himself, He would be unconscious. Mind unexpressed would be a nonentity, and Mind as the knower predicates the knowledge that is "man the reflex image of God."⁴

Oftentimes erroneous inferences are drawn from the old theological terms, "image" and "likeness." To some, image suggests picture, and likeness a duplicate, so that they find it impossible to dissociate the word "reflection" from parallelism. How can there be

³ S. & H. 258:11-12.

⁴ S. & H. 303:25-30; 259:16-17.

anything *like* infinity? Infinity is All.⁵ The word "manifestation" is not open to as many interpretations, however, and might be used until the other words are purged of their finite connotations for you. To illustrate this essential oneness or inseparability of Principle and idea, let us say that your friend visits you and you acknowledge his presence. Is not your friend manifested to you? When he departs, you would not expect him to leave his manifestation with you—for his manifestation is your friend manifest. Likewise, thought cannot be detached even figuratively from Mind, for it itself is Mind thinking. Mind is wherever it is manifest as thought, and nowhere else. Its expression is its presence. Manifestation is God in expression. Man, perforce, is God—expressed. "So God created man in His own image, in the image of God created He him." (Genesis 1:27.) But this that is God beholding Himself is one Being, so that God is all there is to man.

Mind's infinite individuality is the boundless awareness of its own character and nature. This that is Mind identifying itself as idea must exhibit all of the attributes of Mind, its every quality and property.⁶ Man, the expression of God's being, is here and now disclosing the hereness and nowness and isness of God, showing forth God's spirituality, intelligence, substantiality, vitality, actuality, loveliness, His infinity, eternality, indestructibility, incorruptibility, utility, variety, resourcefulness, His omnipresence, omnipotence, omniscience and omniaction, His absoluteness, completeness, perfectness, as well as His oneness, allness and onliness, and so on, ad infinitum. Man, or God in expression, cannot be restricted, confined, limited, curtailed, afflicted, impaired, displaced, obscured, obstructed or subverted.

Parenthetically, it is well to note that students of Christian Science occasionally ascribe certain attributes to God which have objectionable connotations. We speak of "a patient God," for instance, only as a concession to those who have not yet outgrown their bias of orthodoxy, for usage has narrowed the meaning of

⁵ S. & H. 287:16 only.

⁶ S. & H. 470:23-24.

the word "patience" down to where it is strictly a human appella-
 tive. God is anything but resigned! He is not placidly waiting
 around for the opportunity to really be All! Quite the contrary.
 Scientifically considered, God is intolerant of all but His own self-
 hood.⁷ Words used carelessly become meaningless, and Mrs.
 Eddy covers this point when she calls attention to the inappro-
 priateness of giving "pity" as an attribute of God: "To gain a tem-
 porary consciousness of God's law is to feel, in a certain finite hu-
 man sense, that God comes to us and pities us."⁸

To resume. Mind can only be known through the thoughts
 which reveal it. Humanly speaking, you know that you have a
 mind, yet this mind is evident only as conscious idea. Even
 so, God is seen only in spiritual idea.⁹ This implies that an idea is
 necessarily an idea of something, and this something we call the
 subject, the principle or the substance of the idea. To use a homely
 illustration, Cat is the principle of the idea of cat, and the idea
 presents all the identifying characteristics of cat—whiskers, tail
 and all! Then the divine idea is the idea of Principle, and it is never
 without its Principle; while Principle, in order to remain Prin-
 ciple, must always be accompanied by that to which it is Principle.
 "Lo, I am with you alway, even unto the end of the world."
 (Matthew 28:20.) Love, divine Principle, embraces all that exists
 as its own self-expression.

The only I or US is truly one—the Adorable One." Jesus said,
 "I and my Father are one," in that thought and Mind are a unit.
 (John 10:30.) But, speaking from the standpoint of effect, he had
 to say, "My Father is greater than I." (John 14:28.) Mind as cause
 must precede Mind as effect—in point of sequence but not chrono-
 logically, of course. What cause does, effect is, so that the instant
 there is cause, there is effect. They are simultaneous or coexistent.
 Cause could not be cause without effect and effect could not exist
 without cause. The old precept of cause and effect as two separate

⁷ S. & H. 129:5-6, 243:27-29.

⁸ Un. 4:7-9.

⁹ S. & H. 300:29-30.

¹⁰ S. & H. 588:11-15.

things has given way before the recognition that effect must be cause manifest, or in evidence.

God would not be God without man to be God to, and the Revelator declaims: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and *for thy pleasure* they are and were created." (Revelation 4:11.) All credit to cause; none to effect. The only demand in all infinity is that of cause for effect, and effect is for the satisfaction of cause. Principle completes itself by way of idea and could not be complete otherwise. Which is another way of saying that Mind completes itself by way of reflection. Thus it is that "Love cannot be deprived of its object."¹¹

Effect never becomes cause and cause remains forever cause. But since the function of cause is to produce effect, cause requires effect in order to exist as cause. So cause and effect cannot be dual entities, but simply the one entity evidencing itself. Nor is there anything to thwart this functioning. God, being All, is free to express Himself without opposition or limitation, and inevitably does so. Therefore, *man is the achievement of God's purpose*. Through (or as) man, God establishes and maintains a continuous state of progressive contentment.

Nothing represents God but God Himself. Mind manifested is just Mind. It is simply God being Himself, and this absolute unity precludes inbetweenness. In analyzing spiritual reflection, if you "call the mirror divine Science," you mean that Science is Mind explaining itself as idea.¹² The divine self-knowledge is, naturally, Mind's conscious concept of itself. Cause defines itself by way of effect, and the effect remains cause—defining itself. The reflection is not an entity in and of itself, but is Mind reflecting. Effect does not outline or define cause, either, but is cause self-defined.¹³ Thus effect may say: "The Father that dwelleth in me, He doeth the works." (John 14:10.)

¹¹ S. & H. 304:9-11.

¹² S. & H. 591:19-20.

¹³ S. & H. 515:29-30.

Nor can reflection be understood as substanceless shadow.¹⁴ Reflection, or effect, is the Do-er doing. Such reflection is not only "at one with" Principle, but it must be that one that is Principle itself, functioning. Principle is not cognizant of idea, but of itself, and this cognizance is idea. An idea is not something that is aware of something else called "Mind," any more than Mind can be something that is aware of something else besides itself, called "idea." The idea is Mind knowing. The consciousness of God is not something that I have, but something that I am.

So it is that when you look for God you find man.¹⁵ When you get a correct concept of God, see Him as He is, attain the right idea of Him, why that is man. That is you. The true you. What you know of Truth is all that could be true of yourself.¹⁶ Literally, *man is the awareness of God*. Man is not aware of something; he is the awareness—God's awareness of His own infinite selfhood, or active reflection.

Understanding means knowledge or the possession of ideas. And what is there to possess ideas but the one Ego called God?¹⁷ Man is idea, and an idea is not something with an idea. (That would be a mind.) Ideas are not egos. Man is not a knower, absolutely speaking; he is the knowing or knowledge. Only Mind, God, is knower, originating ideas. Only Mind can have an understanding and "*His* understanding is infinite." (Psalms 147:5.) Understanding belongs to God, and while it is true that man reflects God's qualities, it cannot be said that effect ever becomes cause or that understanding ever becomes the understander.¹⁸ Man does not *have* understanding; he *is* understanding. He is not somebody doing something; he is the doing. You do not have ideas; you are idea, or God's knowledge of His own infinite individuality. Thus you find the eternal Ego and yourself inseparable as God and His reflection, or spiritual man.¹⁹

If, on the other hand, instead of looking for God you were to

¹⁴ Ret. 57:15-17.

¹⁵ S. & H. 258:16-18.

¹⁶ S. & H. 213:5 only.

¹⁷ S. & H. 281:14-17.

¹⁸ S. & H. 506:5 only.

¹⁹ S. & H. 314:5-7.

look for man, you would get a concept of a concept, for man (idea) is Mind's concept of itself. This would be something entirely removed from the original image and likeness of the creator. Such a derivative concept would be a counterfeit and, as an entity, suppositional. The Lord said, "Thou canst not see my face, for there shall no [mortal] man see me and live." (Exodus 33:20.) As mortal man, you cease to *be* the moment you perceive God, for this is the disclosure of God in His own immortal image and likeness and is His own concept of Himself.

It is like twice-two-is-five disappearing in the perception of twice-two-is-four. Nothing is lost, but all is redeemed. Knowing God truly is yourself. "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with [as] thy likeness." (Psalms 17:15.) This is not the image of man, mark you, but the image of God.²⁰ Your business is not primarily to seek the right idea about man, but rather it is to seek the right idea of God. The knowing and the doing of His will, by just being divinely, is the whole of man.²¹

Knowing is being, so it is God (not man) that we must not lose sight of. "But," opines Paul, "we all, with open face [unveiled], beholding as in a glass [or mirror] the glory of *the Lord*, are changed into the same image from glory to glory, even as by the spirit [understanding] of the Lord." (II Corinthians 3:18.) Come to identify yourself with and as the divine consciousness, so precluding an objective (external-to-consciousness) notion of God, as a Being apart or remote. This that is realization is true identification, and it means the experiencing of existence as it incorporeally, naturally, harmoniously *is*. Do this, and you will find the infinity of Mind, Being, unfolding its own events joyously, freely and in divine order. This spontaneous unfoldment is your real being—Mind itself in living expression.²²

The recognition of existence as divine is the infinite self-knowledge of God, which can only be described as reflection or divine

²⁰ S. & H. 325:13-15.

²¹ S. & H. 340:9-12.

²² Un. 24:6-9.

identification. So considered, all the human connotations or finite limitations fall away and you discover reflection to be Mind knowing itself, with you the knowing. You must be the thinking, thought or idea, with Mind as Principle the only knower, for you as that which is formed obviously cannot be underived Entity.²³ The sight of this clears up the misapprehension, with its tribulations and afflictions, revealing the divine presence in place of the human seeming. And remember that God is not waiting for you to reflect Him more fully! He is the only one who is doing any reflecting, with you the inevitable reflection. This is finding your true selfhood in God.

“Identity” means self-sameness. When you identify a person, do you not say, “He is the *same* one?” Exactly so, spiritual reflection is the divine identification.²⁴ It is Mind saying, “I AM the same, the infinite and the only One.” It is God saying, “I AM.” The “I” is Principle and the “AM” is idea. This apperception that is the Psyche re-cognizing itself, is the essential and only possible evidence that Mind *is*. Without this recognition, reflection or identification, God would be without a witness, a childless Father, a total nonentity.²⁵

Identity and individuality are not, of course, precisely the same. Notwithstanding the general tendency to think of individuality as apartness or isolation, the fact is that Mind is infinitely inclusive and indivisible.²⁶ The word “consciousness” itself means inclusion—mental inclusion. But this does not imply absorption or loss of character through any sort of blending.²⁷ Mind does diversify, classify or specify, even if it does not segregate.²⁸ But never could Spirit, Soul, Principle externalize itself literally, for there could be nothing extraneous to consciousness which consciousness would ever know about.

The only “objectification” there could be would be Mind regarding itself through reflection. To objectify is for Mind to distinguish

²³ Mis. 255:5-6.

²⁴ S. & H. 477:20 only.

²⁵ S. & H. 303:25-30, 306:8-12.

²⁶ S. & H. 259:1-5.

²⁷ S. & H. 265:10-15.

²⁸ S. & H. 513:17-21.

itself by way of idea, identification or effect. Reduced to simplest terms, *individualization is realization*. It is like the universal multiplication table being individualized as your knowledge or apprehension of it. Any aspect of Being perceived as distinct is an instance of individualization—or objectification, if you prefer. While no illustration can be carried far, perhaps we can cast a little more light on the subject by exploring this analogy a bit.

To say that twice-two-is-four is present whether known or not is as absurd as saying that effect can exist without cause. The one cannot be without the other. In fact, the one is but an aspect of the other. There is no call for getting lost in abstractions of that kind. Plainly, twice-two-is-four can only be present as your knowledge of it. Otherwise it does not exist for you. Your recognition of the fact is its concrete presence, or individualization. Likewise, Mind can be present only as thought or realization. The apprehension of Spirit is its individualization, embodying all the power of Principle, all the beauty of Soul, all the spontaneity of Life—much in the same way that the mathematical expression embodies the irresistible truth of mathematics.²⁹

Don't you see why our feeble efforts to know *about* God and man have been so unavailing? You will never have Truth by striving merely to know *about* it. Your only concern is to *know* Truth and so identify yourself with it. If you do that, you will find—or rather *be*—man all right, for the knowledge of God, God's knowing of Himself, the divine idea of Principle, is the divine man or manifestation. And don't worry about trying all the time to get rid of the human concept, for the negative approach is a specious diversion from the pure Science which must be affirmative. As Edward Kimball often said and as Bicknell Young repeated with emphasis, *man is the understanding of God*. Not someone who understands, but the understanding. Write that on the tablets of memory, and you cannot ever get very far away from the sacred Science of Being.

²⁹ My. 160:5-8.

Idea and reflection are clearly interchangeable terms. But there must be a word of caution here. Do not honor the widespread notion that idea is something static, circumscribed or finished. The deific apperception is the supreme Ego spontaneously disclosing itself to itself as itself, and this must mean active, progressive knowing. This is unfoldment, which can never conceivably cease. The popular statement that "idea unfolds" is another thing that is misleading if not used judiciously. Idea of itself does not unfold, but is unfoldment. Mind unfolding is reflection or idea, and it is ever-fresh, vital and radiant.

Infinity cannot be grasped at once in its entirety, but Mind must be forever engaged in the work of knowing itself. It is eternally being Mind. That living reflection has no beginning or ending or interruption is a precept quite incomprehensible from a physical standpoint; but if you will consider it from the standpoint of pure Mind, there can be no mystery about the eternality of inexhaustible good's expression as man's endless development or ascension.⁵⁰ Watch out that you do not think of idea as an inanimate thing. Mind doesn't just think you up and then stop there.

When you are tempted to entertain that sense of a fixed, immobile concept, try thinking of "man" as a verb instead of as a noun. "Being" with a capital *B* is a name, while "being" with a small *b* denotes action, as these words are being used here. Idea is Mind's perpetual knowing, for isness is uninteruptible. Mind being infinite as cause must be infinite as effect, as it must assert itself after its own nature.⁵¹ Such a proposition cannot be fully described in human terms nor illustrated by relative comparisons. It must be apprehended spiritually. To do this, we must dispense with the limiting connotations of human language and rise above the entrenched habits of mortal-mind thinking, to the suprarational.

Do not let yourself be induced to believe that the fact of infinite unfoldment, though, is difficult to comprehend and to utilize. The thing that says it cannot comprehend infinity will never compre-

⁵⁰ S. & H. 258:11-15.

⁵¹ S. & H. 336:23-24.

hend it, for that is finite sense speaking. To finite sense, the infinite is inconceivable.⁸³ Although profound, the infinity of being is truly simple, as you will see, for when you consider these things in strictly mental terms, you dispossess thought of any tendency to finitize, retard or block. Barely glimpsed, the idea of infinity is an explosive truth in the arena of human mentation.⁸⁴

Abandon now anything and everything in the way of dimensional, chronological or material reasoning. Set aside the temptation to *picture* the verities of Mind—for you can visualize or literalize only by reducing things to the physical limitations of time and space and matter-substance. Learn to survey all from the altitude of Spirit and you will find that the freedom to think out into any direction has nothing to do with measurement or comparison. The whole subject will be more easily understood if you will but pause to consider that the word “infinite” implies something far beyond anything that the human imagination can fabricate. It applies only to infinite Mind infinitely manifest.

Because illimitable Mind cannot be deprived of its vitality, the divine idea of infinity is naturally progressive in its unfoldment. Progress is the law of infinity because unconfinedness is the nature of prolific Principle.⁸⁵ Soul’s boundless unfoldment is always new, always original, in a certain way, because idea, as thought or knowing, cannot be conceived of as arriving at a point where nothing more could appear or anything else be known. Understanding God is a matter of eternity.⁸⁶ We do not reach a stage of static perfection and halt there. That would be decidedly un-mental. For Being to discontinue actively being would be tantamount to stagnation, death, non-existence. This could not be true of Mind existent as the ceaseless knower.

In Christian Science, “complete” does not mean stopped, but perfect. We do not work up to perfection, but out from it.⁸⁷ Completeness is the nature of infinity, both as to cause and effect. The

⁸³ S. & H. 208:2-4.

⁸⁵ S. & H. 90:24-25, 114:23-27.

⁸⁴ Mis. 15:19-20.

⁸⁶ S. & H. 3:15 only.

⁸⁷ S. & H. 290:19-20, 370:8-9.

human concept of completeness means concluded or finished. But Mind is energetic activity, if it is anything at all and, while complete, it is never ended. Asked if progress continues after the relative sense of things is entirely transcended, Mrs. Eddy answers that it most assuredly does continue on forever. She beautifully describes the inevitable unfoldment of divine Mind as the "living witness to and perpetual idea of inexhaustible good." Study that wonderful passage on pages 82 and 83 of "Miscellaneous Writings."⁸⁷ When you understand it in the least degree, infinite progression for you will no longer be abstract glory, but concrete being!

Eternal ascension seems mysterious at first, because it is impossible for the unenlightened human mind to conceive of action except as something moving in space. Mental activity is hardly that. Omniaction is just mental being. It is not physical and does not occupy space or time. While the immeasurable, divine idea is grand beyond all human imagining, a mere acknowledgment of the infinite nature of Mind in manifestation sets thought free. It incorporealizes idea. It is like the release that must be found in the simple admission that twice-two may be four, even before directly perceiving that it has to be four. We must, for purely practical reasons, recognize the expansive nature of Mind infinitely manifesting. Then the divine fact becomes a tremendously important factor in human experience, operating as a law of progression to our present sense of things.

⁸⁷ Mis. 82:13-4.

MAN

In her copyrighted article, "Man and Woman," Mrs. Eddy emphasizes the singleness of Mind infinitely reflecting, by stipulating "image and likeness—not images, but *image*."¹ God's image and likeness would have to be, like God, one and indivisible, wouldn't it? To deduce the nature of man from *one* Principle, God, cannot result in the notion of many men or the belief of finite number. *One* could not express itself as *many*. If the infinite idea of infinity, which is the continuous unfoldment, were made up or composed of an aggregate of separate individualities, it would have to have a collective origin.²

There could not possibly be many images alike, for two ideas or concepts exactly alike would have to be the same idea or concept, whereas different likenesses would necessitate more than one Principle, resulting in "Gods many and Lords many." There can only be one of anything that is truly mental—as witness twice-two-is-four. Apparently, you have that and I have it and everyone else has it, but it is still one idea, infinite and indivisible. For this reason, man could be no more one of a series than God could be one of a series.³

God is individual because He is indivisible.⁴ It is unthinkable that Mind could be divided up into parts or entities, or that any element of Mind could be detached or isolated from the wholeness of Mind. Being is essentially one and necessarily whole. Let us look at it this way: In the sleeping dream at night, you are conscious of persons, places and things. In other words, your consciousness appears to be made up of separate objects. But is it?

¹ "Man and Woman" copyrighted 1900 (#A-30623), renewed 1928 (#R-44577).

² Mis. 165:7-16.

³ S. & H. 117:1-5.

⁴ S. & H. 331:18 only, 336:19 only, and No. 19:15-16.

Admittedly not. Whatever it may look like, your consciousness is basically one and indivisible, and it cannot for a moment be limited to any particular phase of its manifestation. It is continuous and unified, notwithstanding any interpretation which might be placed upon it. When you awaken in the morning, you are not deceived by the remembered appearance of multiplicity, knowing as you do the singleness of thinking.

Mind is not a big package made up of smaller parcels! And in expressing itself as itself, it could hardly take on any characteristics contrary to its primal nature. Mentation is perforce in the singular and it is only a material viewpoint which would construe the uninterrupted flow of consciousness as finite "things," circumscribed entities or static ideas. Humanly speaking, you can visualize a tree, for example, but you know that it is simply your mind appearing as tree. More specifically, you can think of an oak, a pine or a cedar; but still there is no division into fragmentary ideas, for it is your mind alone appearing as tree, whether specifically or generically. You can easily distinguish the varieties, one from the other, but you cannot separate them, for they are all your mind and it is unalterably one.⁵

Mind unfolding as your awareness is what appears to you as persons, places and things—just as mathematics apprehended appears as numbers and music as notes. It is a mistaken sense which would misinterpret these states and stages, or modes, of consciousness as material and restricted objects, misconstruing their purpose and meaning as physical.⁶ Although Mind clearly distinguishes its attributes and aspects in manifestation from each other, its essential oneness remains inviolate. We must never get away from the point that oneness of Being is literal and does not refer to a quality shared by many. Uniformity is not oneness, but monotonous repetition. The expression of God's being is not piecemeal, but is perfect, whole, sound.

Unfoldment has an infinite variety of aspects. Allness, despite

S. & H. 267:5-6.

⁵ S. & H. 280:10-15.

its variety, though, could not conceivably express itself as Allness repeatedly, and there can be nothing in addition to Allness.⁷ Infinite Mind could not know itself perfectly (completely) more than once, for identical concepts would be the same concept. Infinity cannot repeat itself. The allness of God predicates the oneness of manifestation. One cannot be manifested except as one.⁸ The one continuous reflection is of necessity one in its infinity; otherwise the demand on God would be that He should conceive of something unlike Himself, and that would be an utter impossibility. Nevertheless, with Mind multiform in office, it follows that its unfoldment is compound.⁹

Thus unfoldment provides infinite variety. "In my Father's house [divine consciousness], are many mansions [a variety of aspects]: I go to prepare a place for you." (John 14:2.) The corporeal sense of Mind's presence, that is to say, must yield in order that the divine awareness may prevail. The knowing right now is one of these mansions, even as the poverty of monotony gives way to the richness of Mind's rainbow hues. God being multiform in capacity, function or office, He is manifest in an infinite diversification of aspects or activities—as you can see in the versatile Shakespeare expressing himself as many characters, which never cease to be one with each other in Shakespeare.¹⁰

In one sense, identity can only be rendered in the singular, for it is God's infinite reflection or identification of Himself.¹¹ On the other hand, we often speak of identities (in the plural), and are then referring to specific phases, facets, functions, capacities, aspects, states, stages, modes or components of Mind. The compoundness of Mind necessitates the compoundness of idea or reflection, and it is the constituent elements of the compound whole which we call "identities." (Bicknell Young and others often refer to health, beauty and other scientific verities as "divine ideas," and

⁷ S. & H. 287:16 only.

¹⁰ S. & H. 513:17-21.

⁸ My. 239:17 only

¹¹ S. & H. 258:19 only, 258:11-12.

⁹ S. & H. 331:29-30, 475:14-15.

the propriety of this usage cannot be challenged. However, it should be noted as a different application of the word.)¹²

The "idea" of multiformity is shown forth by the metal gold. This precious element is regarded as a single entity, identifiable by its aspects, features, qualities, call them what you will, of yellowness, hardness, heaviness, ductility, malleability, solubility, resiliency, and so on. Observe that all these verities or ideas about gold are their unmerged selves permanently, yet always inseparable as one in gold. And who is to say which are the greater and lesser? Surely they are all equal in gold's sight. That we should fail momentarily to apprehend the full importance of any of them in the scheme of gold does not touch their true status, which still awaits our discovery. Just oneness; not togetherness. Manifold Truth in expression includes the multitudinous facts of being.¹³

This should give us pause in our evaluation of men, of plants and of the minerals of our world. No matter how it may seem just now, God's creation or reflection of Himself is really whole, concordant, flawless and vital in every respect, and there can be no degrees of comparison in infinity. So we may enjoy the infinite variety of Soul's radiant unfoldment, unhampered by any feeling of need for finite comparisons or mechanistic explanations. This is not evading the issue; it is refusing to be trapped by finite sense.

In seeing that Mind is single instead of multiple and its expression infinite rather than numerical, let us not overlook the important fact that there is naturally a truth about everything—about every last thing in our experience.¹⁴ Why, there must even be a truth about that thing called "number"! This is a principle, and there can be no exceptions to principles. Because redemption means getting back to the fact, in Christian Science nothing is lost sight of. Redemption implies not loss, but transformation and perpetuation of everything through the apprehension of its true nature and character. Accordingly, the fact of endless diversifica-

¹² S. & H. 515:17-18.

¹³ S. & H. 112:16-19.

¹⁴ S. & H. 207:27 only.

tion cannot be impugned by the onliness of indivisible Principle. Principle is one, but manifold.

Since there is a spiritual reality or scientific fact *in all things*, there must be a truth to number. It may be far removed from our present perception or interpretation of the thing, but we need not be deceived by the finite connotations ordinarily attached to the word. Our concept of "number" does not have to be restricted to the limitations which such connotations imply. Parenthetically, it may be said that, while our sense of language may be woefully inadequate, still language does serve to *point* in the right direction, when properly used.¹⁵ This being so, it is patent that no one word ever refers to exactly the same thing as another word.

Every word has a different value, indicating or referring to something different—even synonyms exhibiting a shade of difference in meaning—and there could not be a variety of words unless there was a true diversity upon which to base them. Nor must we jump to the conclusion that these diversified aspects of being are merely qualities, characteristics or attributes, for that would represent nothing more than a superficial translating of finite material values into finite mental values. So, while none of our words is final or literal as applied to a metaphysical precept, each word without exception has a distinct and unique meaning, each necessarily referring to and indicating something different in the scientific range of reality. Every word must be predicated upon an antecedent fact or verity.¹⁶

You would not use two different words if you were referring to exactly the same thing, and when you are referring to one distinct aspect, phase or manifestation of Truth, you cannot mean some other manifestation, phase or aspect of Truth. Being would surely lose its sparkle, if not its entity, if deprived of its multicolored facets, just as gold would sacrifice its identity if it could be made to give up its characteristic elements through absorption or dis-

¹⁵ S. & H. 267:19-25.

¹⁶ Mis. 218:5-6.

solution. Identities and individuals, then, must be variant aspects of the whole—with no two aspects the same, of course.¹⁷

Granting that “infinite number” is a contradiction of terms (since to number is to count or to limit), you can’t have a misconception of nothing. So, instead of halting at the misconception, let us follow through to the reality in every instance, conceding that it must *be*, even if we do not immediately see *what* it must be. The main point is to know that everything, from the far-flung rolling of worlds upon worlds to the homely potato patch at hand, is divine Mind manifesting.¹⁸

Asked why there are *as many* divine verities as there are mortal concepts, Mrs. Eddy did not deny that there must be a counterfact for everything that appears in human experience. Instead, she asserted that “every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things [instead of contemplating the misleading appearance], it will be seen that material belief, in *all* its manifestations, reversed, will be found the type and representative of verities priceless, eternal and just at hand.”¹⁹

Didn’t the Master say that the very hairs of your head are numbered—that is, accounted for in truth and so eternally? We are admonished to abandon the mortal sense of things, but hardly the things themselves.²⁰ “I am not come to destroy, but to fulfill,” declares the saving Christ. Thus all things are secured, vivified, substantiated. Isn’t it as plain as day that all you have to do is to incorporealize consciousness? And is not this “exchanging human concepts for the divine consciousness”?²¹ You won’t lose anything or anybody in the process, you may be sure.

If the universe is Mind unfolding as your consciousness, what about all the other people? Must you lose your precious friends and your beloved relatives in order to get into heaven? But of course not! What about mankind, then? It cannot be, as it would

¹⁷ S. & H. 70:12-13.

¹⁸ Mis. 26:5-8.

¹⁹ Mis. 60:23-10.

²⁰ S. & H. 370:2-3.

²¹ S. & H. 531:12-13.

seem to be, a schizoid mass of competing segments. Indivisible Principle cannot express itself fragmentarily. Allness can be expressed as nothing less than allness.²² We must get away from that old notion that the unfoldment of Mind is a series of insulated ideas pouring forth like bullets from a machine gun! As cause or in effect, Mind is indivisible, but discriminative intelligence preserves every divine verity from a blade of grass to a star as eternally distinct. This means coexistence and utterly precludes amalgamation, absorption or annihilation of identity or individuality.²³

The infinity of man may be apprehensible to you just now as a countless diversity of men, so that "generic man" is spiritual man as you comprehend his infinitude.²⁴ Just the same, the sons and daughters of God are mentation, not mentalities. Mrs. Eddy repeatedly warns against the tendency to divide Mind into minds and Being into beings, and never did she refer to consciousnesses plural.²⁵ Awareness cannot be confined to departments nor concentrated in centers! It is only as the finite sense of consciousness feels limited and incomplete that it seeks other consciousnesses to enrich—albeit vicariously—its meagre existence; but this imperative urge disappears in proportion as the infinite inclusiveness of true consciousness is revealed.²⁶ Although this is now and forever incomprehensible from the mortal standpoint, man has immediate and constant access to his own inherent divinity and transcendent Godliness.

You can discern the heart of divinity, the spiritual Esse, and as you do you will find that "man" is the generic term for all that could be meant by God manifest.²⁷ To discern is to mentally comprehend or include by way of consciousness, and to identify yourself with the one Mind is to discover generic man, or the infinity of your divine selfhood. Then you will see that the spiritual verities, ideas or "identities" cannot be separate egos, but must be Soul's awareness or sense of itself in its manifold capacities. Spir-

²² S. & H. 302:1-2, 336:23-24.

²³ Mis. 22:12-14.

²⁴ S. & H. 475:15-16.

²⁵ S. & H. 249:31-2.

²⁶ S. & H. 264:15-19.

²⁷ S. & H. 258:31-1.

itually the ideas or identities of our world of experience are not independent entities embracing each other consciously.²⁸ It takes a mind to be conscious of anything, and there is emphatically only one Mind, one Ego. The blade of grass and the star are not conscious of each other; they are consciousness—in different aspects. Every thing in creation must be the conscious expression of this Ego which is unalterably one in its infinity. *Mind distinguishes; it does not separate.*

Paul surely glimpsed this when he wrote, "Ye are all one in Christ." (Galatians 3:28.) This does not imply diminution; rather, it means a less restricted or fuller sense of identity and individuality, and therefore a more satisfying sense of being. Greater works than you have done will you do when the "I" of you goes unto the Father—when the Ego is found not in matter (finitude) but in Mind (infinity), as all-inclusive and illimitable consciousness your very own.²⁹ Jesus was applying this truth when he said: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; . . . Father, I will that they also whom thou hast given me, be with me where I am." (John 17:20-24.) *Not out there!*

One infinite Mind unifies men and nations, because if God is one, His image must be one.³⁰ One man can be like one God, but many men cannot be like one God; and to say that man can be many in one, is like saying that man can be imperfect in his perfection, incomplete in his completeness or temporary in his immortality. Such a paradox has no place in the logic of Science, and is the result of the effort to reason from the human up to the divine. No one has ever offered a rational explanation as to how

²⁸ Ret. 56:18-19, 5-11.

²⁹ Mis. 195:31-3.

³⁰ S. & H. 340:23 only.

one infinite Principle could express itself as many.⁸¹ Asked why God commanded man to multiply and replenish the earth, if all minds (men) have existed from the beginning, Mrs. Eddy implies in her lengthy answer that the question itself is based upon a fallacy, since she does not admit that men (plural) have existed from the beginning. Indeed, a search of the concordances shows that she never commits herself to the proposition that God ever created *men*.⁸² When she states that generically man is one and specifically man means all men, she indicates that the exact or specific truth is that all men are man, when the erroneous appearance or misinterpretation is corrected through understanding.⁸³

Our First Authority refers to man as the generic term for *man-kind*, after having already explained that by *mankind* she means mortals, or a kind of men (plural) after man's own making.⁸⁴ She further says that man is of God, while mankind is the Adamic race of human belief.⁸⁵ This is a forthright and unequivocal statement that *generic man* is an expression intended to cover all that is meant by *man*, even though the limitations of material sense might for the moment make it difficult to see this as anything but *men*. Finite sense, conceiving of man as a finity, misconstrues the infinity of oneness as numbers.⁸⁶ Again, "infinite number" is a solecism, for no matter how far counting is carried, it can never be anything but extended limitation. There is no numbering the infinite, because you cannot measure the immeasurable. The Bible says that David sinned when he numbered the people (II Samuel 24:10), and Mrs. Eddy implied that such counting tended to finitize thought.⁸⁷

The key to "generic man" lies in seeing that, although consciousness may appear to be made up of persons, places and things, it is still pure and undivided consciousness, unlimited to any specific instance of itself. In short, to the extent that the wholeness of man can only be conceived of as an aggregate of lesser parts

⁸¹ Mis. 25:3-4.

⁸⁴ My. 347:5 only, Mis. 261:24-25.

⁸⁶ S. & H. 263:24-26.

⁸² Mis. 56:25-24.

⁸⁵ S. & H. 525:4-6.

⁸⁷ Man. 48:16.

⁸³ S. & H. 267:6-7.

(men), just to that extent the conception is human; still, insofar as the wholeness of man is perceived, it is man appearing in his wholeness. Humanly, this perpetual idea of inexhaustible Mind is inconceivable except in a general way as mankind, and so we call it generic man. An understanding of generic man releases your infinite potentialities as the perfect likeness of God, erases the boundaries of awareness and confers the satisfaction of infinite inclusion.

It is interesting to read in the official Powell biography of Mary Baker Eddy that her teaching of the famous Class of '98 pivoted upon the fact that God's oneness necessitated the oneness of man.³⁸ Of even greater interest is one of her pronouncements made during her very first class, in the year of 1870. Her student Samuel Putnam Bancroft posed this question: "What or who are your scholars studying this Science? If the ideal man, what need of studying? If not, what use of studying?" Mrs. Eddy (the then-Mrs. Glover) wrote out the answer as follows: "No thing or no person studies this Science, but the Eternal Wisdom, that is the Soul of man and which we name God, is through itself the understanding, destroying the belief of God in matter, or Soul in body, yea of God in man, by which we vainly suppose there is a god studying. Science teaches us that there is one Intelligence and one Reality. This Intelligence is Soul, and man is its shadow and idea only, and possesses no capacity to learn or unlearn Truth."³⁹

To say it differently, what appears as our communion with each other must, in the final and only analysis, be Mind's communion with itself. So you may say of your fellow-beings: there is only one and we are that one.⁴⁰ You do not thereby confuse or lose them, either in each other or in what you have been calling your own individuality—any more than you would dissolve the clear-cut characters of Shakespeare by admitting that all there is to Olivia, to King Lear and to the Merchant of Venice would have to be

³⁸ "Mary Baker Eddy," by Lyman Powell (189:5-15).

³⁹ "Mrs. Eddy As I Knew Her in 1870," by Samuel Putnam Bancroft.

⁴⁰ S. & H. 588:11-15.

Shakespeare. "He is as much I as I am myself," we might well imagine Juliet saying of Romeo.⁴¹ And that would do away with the inbetweenness which threatens their desirable union, would it not?

Question: What about animals?

Answer: The story is told of a little child on a farm who healed a sick hog. His parents were naturally curious as to what line of thought the tot had pursued, and pressed him to explain his handling of the case. "Oh, I just said, 'Old sow, you're the image and likeness of God!'" The child-thought, in its simple directness, had seen something that his elders had missed. They had failed to look beyond their own restrictive sense of God manifesting Himself, so missing the point that all must be Mind manifest always according to its own divine nature, regardless of any construction put upon this appearing by material sense. The finite viewpoint limits in varying degrees, and these are the gradations which finity would ascribe to God's infinite likeness of Himself. There are no degrees, as we use that word ordinarily, in Spirit. That we should fail for the time being to perceive the wholeness or divinity of Truth does not, it is surely needless to say, limit or restrict Truth to the partial or incomplete view which we may hold. From immensity to minutiae, God is all there is to all.⁴²

Our universe, then, is peopled with God's being. Spiritual man must indeed manifest all those characteristics which we dimly perceive and largely misinterpret in what we call mankind. Though God is one, He includes the reality of all things, shown forth in a continuous variation of expression, or an endless variety of aspects. This does not imply change, but a boundless diversity of manifestation, characterized by distinctness rather than separateness.

It is not unusual to encounter students of Christian Science who voice the extraordinary fallacy that a man or woman can demonstrate completeness apart from his fellows. They actually presume that contentment can be achieved independently of their universe!

⁴¹ S. & H. 290:1-2.

⁴² S. & H. 516:9 only, 511:25-28, 303:8-9.

The fact is that complete means universal, all, and is inconceivable in any other way. That the Christian Scientist is alone forever with his own being does not make him a dweller in a private world, detached from something bigger than himself called humanity.⁴³ He is not an isolated entity excluded from satisfying union. Mind in expression, or man, is not reducible to a point in space, abandoned on a lonely mental island.⁴⁴ Not alone, but all-one is Mind manifest as the indivisible universe, which must represent the consummation of all being.⁴⁵

For this vital reason, you must master in some degree the meaning of *generic man*. As you do, you will find that you are this man in all his infinitude, so that you are deprived of nothing conceivable or desirable. *Now* are we the Son of God—and it *doth* appear!⁴⁶

⁴³ '01. 20:8-9.

⁴⁴ S. & H. 239:1-5.

⁴⁵ My. 239:17-23.

⁴⁶ Un. 46:9-12.

BODY

Whatever you are aware of must be caught through mind. You certainly do not apprehend anything through senseless matter, do you? Perception belongs to mind, however you look at it.¹ Even our friends the materialists admit this much. You cannot go back of consciousness, beyond or outside of it. It is elemental, final and primal, the essence of all the things of your experience. You could no more escape your thinking than matter could leave its material, finite outline and enter the realm of thought.

Does the material chair get into your brain? Or even into your thinking? Hardly! What you see of chair is a mental concept wholly. Awareness embraces chair, yet awareness could not possibly include anything that was unmental. Then is the chair mental or material? You have your answer. If cognition includes it, it is mental first, last and always. You couldn't know chair except as a form of thought.² Consciousness can include nothing but itself.

Then what about body? Does it exist, or not? Why, we couldn't be talking about it if it didn't exist—at least in thought. What the human view would designate matter must indicate a mode of thought, so that what you know about body must represent a state or stage of consciousness, in order to be appreciable to you at all.³

Learn to reduce everything to its common denominator, the mental. See that you are never dealing with anything outside of what you call your consciousness, for that could not exist for you which was external to your thought. So it is that you must be forever alone with your own being and with the reality of things, to quote our Leader.⁴ You are the only one concerned with all that means consciousness to you. This is so whether you say you are

¹ Mis. 228:21-24. ² Un. 8:5-8. ³ S. & H. 573:9-12. ⁴ '01. 20:8-9.

asleep and dreaming, or awake. Although existence may seem to be composed of persons, places and things, it is still just plain mentation—and your own. It must be mind appearing in concrete form, whether regarded as indivisible unfoldment or numberless entities.

This raises the arresting question as to whether you are in this room. Are you? No, the room is in you, humanly speaking. Why? The room does not think of you; you think of the room, and consciousness implies inclusion. When you think of yourself as *in* anything, you are subject to it. Reversing this, means your emancipation. It is just like escaping from a nightmare by awakening to the fact that you are not *in* the dream universe, but that the dream universe is your thinking. This establishes your dominion over it. It is the old Ptolemaic blunder of inversion, which would have the sun revolving around the earth and Soul at the mercy of body or Life dependent upon matter.⁵

Is the concept called body within, or are you in it? “You embrace your body in your thought,” and to recognize this is to find yourself master where before you were enslaved.⁶ *Consciousness is always inclusive, never included.* The moment you relinquish the notion that consciousness is something that can be compressed and carried around in a box called the skull, you gain immeasurably in the Godlike manhood that spells redemption to your finite human sense of man.⁷ And this is not without immediate results with reference to your present experience or consciousness of existence.

All this, of course, is within the range of finite mentation. It must be carried over into the absolute of Spirit, where it can be established unmistakably that “there is a spiritual body.” (I Corinthians 15:44.) Read that remarkably metaphysical part of Paul’s letter to the Church of Corinth in which he declares that, despite

⁵ S. & H. 122:29-10.

⁷ S. & H. 397:28-30.

⁶ S. & H. 208:29-30.

the apparent presence of a material body, body is actually and therefore provably spiritual. (I Corinthians 15:35, 38, 40-44.)

To “embody” means to render concrete by expression in perceptible form, to realize or actualize. Mind’s perception of itself is undeniably concrete and definite. There is nothing vague or formless about Truth, and Truth manifest must be accurate, exact, specific, definite. “As the image of God, or Life, man forever reflects and *embodies* Life . . .”⁸ When asked, What are body and Soul? Mrs. Eddy does not equivocate. She answers directly that identity is the reflection of Spirit, that man is Soul expressed. That is to say, Mind cognizing itself is the Psyche embodying itself as its own thought.⁹ God’s recognition of Himself identifies God by way of body, or embodiment. Isn’t this man? *Man does not have a body; man is body.*

In the first edition of “Science and Health,” its author made this enlightening statement: “The body of God is the idea given of Him in the harmonious universe, and the male and female formed by Him.”¹⁰ She never retracted this. Indeed, she reiterates substantially the same thing in our present edition of the textbook, though the precept is couched in less blunt language. Perhaps experience showed her that the average reader cannot use the word body without picturing a finity. Be that as it may, we have then God and man, Soul and body, Principle and idea.

The knowing of arithmetic by way of its multiplication table means embodying arithmetic as understanding. And without this body, arithmetic would be a nonentity. Arithmetic unexpressed would be absent. Its expression, by way of cognition, is its body, literally speaking. So it is that without man-body, our Soul would be a nonentity.¹¹ Thought or thinking, knowledge or knowing, is body, spiritual body and the only body. To understand this, we need hardly add, you must dispense with the finitizing connotations associated generally with the word “body.”

⁸ Un. 39:23-24.

⁹ S. & H. 477:19-26.

¹⁰ S. & H. 1st Edition, 221:25-2.

¹¹ S. & H. 477:29-31.

Let it be reiterated that thought cannot be restricted to any finite form nor confined within a dimensional outline. There are no conceivable boundary lines to mentation, so that body must be utterly incorporeal. It cannot be visualized or depicted in the imagination and none of its aspects can be reduced to material characteristics. Still and all, this need not remain a nebulous abstraction, for Mind is real enough to itself, and its manifestation or body is tangible and palpable in every possible respect as an actuality. Mind manifested is vividly real to Mind.¹² Incorporeal body would have to be no less visible to spiritual sight than could the human being be to the belief of sight. If a seeming state of existence—the material—which is admittedly deceptive and unreal, is so apprehensible as to be at times obtrusive, then the reality of spiritual being is bound to be infinitely more palpable and substantial to unhampered, flawless, spiritual vision.

A curious comment on mental tangibility which ran through many editions of "Science and Health" is worth repeating here: "Corporeal consciousness is not so much needed as spiritual. Think of thyself as the orange just eaten, of which only the pleasant idea is left."¹³

What is ordinarily called the body is a corporeal sense of body, and the misapprehension is not the reality of body. Nevertheless, what appears to be body at the moment is body, misapprehended though it is. And the corporeal limitations and imperfections begin to yield to the beauties of incorporeality from the very instant one begins to see that he hasn't got *another* body. As far as body is concerned, it is divine, and it is divine right where it appears to be human. You cannot localize it, of course. But, just the same, it is divine exactly where it appears to be otherwise.¹⁴

"Rightly understood, instead of possessing a sentient material form, man has a sensationless body," and this is the only body.¹⁵ Not two. One. Man cannot be both material and spiritual. Even

¹² S. & H. 269:17-20, 317:16-23.

¹³ S. & H. 164th Edition, 277:24-27 (and other editions).

¹⁴ S. & H. 476:32-5.

¹⁵ S. & H. 280:25-26.

in belief, he must be one or the other. To always qualify your statement that man is spiritual by adding "in Truth," is to imply that he is material in belief, and this is an inadvertent admission that you are still entertaining the belief of materiality! The only man there is must be spiritual, and he must be spiritual in the only place he ever is, namely: right where he is thinking or being.

In passing, it might be wise to say a word anent body being sensationless. Sensation and perception belong to Mind irrevocably, not to idea. It is not idea, expression or body which senses anything, but Mind. Mind remains always the perceiver. Idea is Mind's sense of itself in its every last possibility.

The claim is made that, although man may be spiritual and perfect in his true being, he has here another body—one that is material and imperfect. The thing that extinguishes an erroneous sense of body is the realization that he hasn't got another body.¹⁶ Realizing that this which appears to be a material body is exempt from the restrictions of finite belief, perfect body is manifested in exact ratio. The only material body you could have would be the belief that body is material. You cannot dispose of a material sense of body as though it were a thing, but you must transcend it; and this ascension appears as a constantly improved bodily estate.¹⁷ You cannot die out of material body; you must live out of it.

Body will always be body, and you will never be without body—although your fundamental sense of yourself as body may undergo a gradual and radical change. To dip into Scriptural metaphor, no body achieves heaven except that body which seems to have come down from heaven, but which has remained forever in heaven. (See John 3:13.) That this is the selfsame body that has never left heaven is made clear enough where it is written that the genuine Christian Scientist never abuses the corporeal personality, but uplifts it. That is, he redeems the limited concept to the illimitable ideal. To the extent that he understands man in his

¹⁶ S. & H. 270:7-10, 279:26-29, 369:19-22.

¹⁷ S. & H. 425:23-26.

true nature, he must see the mortal in an impersonal or incorporeal depict.¹⁸

When Paul refers to "our vile body," it is our corrupt sense of body of which he speaks, for he immediately thereafter envisages its displacement by "the glorious body." (Philippians 3:21.) Body, being the embodiment of Soul, is as sacred as Soul. It follows that there can be no legitimate denunciation of body. The only thing that is legitimate is to supersede a wrong sense of body—and this involves the perfection and preservation of body, not its demise. Understanding man as body, you can profitably paraphrase that favorite proclamation: Then shall *body* be found in His likeness, perfect as the Father, indestructible in Life, "hid with Christ in God,"—with Truth in divine Love, where the finite sense of *body* is inconceivable.¹⁹

Metaphysical dilettantes are wont to prattle that there is no body. But observe that "Science and Health" is all about the body and what to do for body, from start to finish. As its author points out, "The Word will be made flesh and dwell among mortals, only when man reflects God in body. . . ."²⁰ This does not mean that the Christian Scientist tries to reduce the infinite idea, or divine embodiment, to a restricted area. It means that man is recognized as existing at the standpoint of body, as the spiritually perfect, incorporeal or boundless manifestation of pure Mind.

Then it is seen that the states, stages and modes, the faculties, functions and capacities, the phases, aspects and facets of Soul are embodied in Soul's identification of itself, since the potentialities of God are the potentialities of man *as God's reflection*.²¹ It must be acknowledged that all the things, verities, of body are eternal, complete, perfect and successfully purposeful, with the law of Soul to body the law of perpetual, harmonious action.

The frequent reference to body as an "aggregation of ideas" is perhaps objectionable, for it suggests an organic or structural con-

¹⁸ Ret. 76:23-26, My. 218:9-11.

¹⁹ S. & H. 325:16-19.

²⁰ Mis. 184:6-7.

²¹ Mis. 183:12-14.

cept of Being. Spiritual body cannot be an organism, or grouping together of semi-independent parts. Man is not constructed of things, mental or otherwise. The image of prolific Principle is the compound, complex manifestation of infinitely versatile Being.²³ Multiform Mind must retain its every aspect as perpetually distinct in manifestation, so that every feature of body, no matter what named, must be or indicate a specific spiritual verity. To call the complex idea of versatile Principle organic, however, is to misstate the Science of Being and to invite the difficulties inherent in the sense of interdependency implied.²³

While an erroneous viewpoint would translate spiritual ideas into material beliefs, we need not be deceived.²⁴ Instead, we admit the spiritual meaning in contradistinction to the material implication, thus translating the material back into the original spiritual signification.²⁵ There is no nihilism in this business of metaphysical translation. Only redemption. Total redemption. But as long as you regard the things of body as material—even “in belief”—body will be to you nothing more than an assemblage of components, a finite, fallible organism, rather than the spiritual identity in its divine variety of aspects. *Body, or embodiment, is not organization, but realization.*

The diversity of Mind's expression²⁶ or functioning is strikingly described in Paul's instruction to the Corinthians: “Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. . . . For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.” (I Corinthians 12:4-6, 12-14.)

²³ My. 239:17-23.

²³ Mis. 56:21 only.

²⁴ S. & H. 257:15-17.

²⁵ Hea. 7:6-10.

²⁶ S. & H. 507:7-10.

That one function is not the other," but that each retains its own identity, is brought out there also: "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body." (I Corinthians 12:15-20.)

That the human evaluation of the functions is arbitrary and unscientific,²⁸ is shown, too. "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body." (I Corinthians 12:21-25.)

There is no authority or justification in Science for tabulating certain of the functions as noble and others base. Either all the functions, in their true nature, are spiritual and divine, or else none of them are. We must be consistent to earn the name of Scientist. True, the functions as we see them may vary in beauty, usefulness and importance, but the human view is always relative and vacillating. If you were to ask the goldsmith which of the components or ideas of gold was the greatest, he might hit upon its malleability or its luster as paramount, because biased by his craft. The artist might see in its yellowness its sole value and beauty. To the electrician, its "beauty" will lie alone in its con-

²⁷ S. & H. 70:12-13.

²⁸ S. & H. 297:24-31.

ductivity, while the dealer would select its heaviness, because of his obvious concern with its weight. The chemist would be appreciative first of its solubility, for it would not be of any use to him except for this property. The metallurgist might tag its ductility its chief asset. Which is all a way of saying that the comparative values of anything (including body) are a matter of viewpoint—a finite or limited viewpoint. Speaking of masculinity and femininity, Mrs. Eddy says they are *equal* in God's sight, or from the absolute viewpoint, even though human belief might temporarily give one or the other the ascendancy now or then.²⁹ So it is with all things.

Almost from the start, Mrs. Eddy so taught the metaphysics of organs and functions, writing as follows: "Nothing ails lungs, for you know that Science holds man and every formation of man immortal. . . . Organs are ideas that the Soul holds and gives the idea of them in man. Holding them thus, they are never lost nor inharmonious."³⁰

We shall not go far wrong if we see that *Spirit* names (characterizes) and blesses (sustains) everything, diversifying positively in every direction.³¹ This is diversity of expression, not variation of fact. The one full expression of Truth must include all the various facts of being—with these facts dependent not upon each other, but upon the Truth which they represent. We must cease thinking of distinctness as separateness. Then we shall not mistake the infinitude of variety for a lot of things. The elements of the compound, complex reflection, or indivisible body, are not a lot of bounded and inactive units, beginning with Mind and ending as circumscribed entities; they are simply variant aspects of the infinite whole.³²

Analogously, the various "elements" of gold do not refer to nor depend upon each other. The yellowness does not rely upon the hardness, the ductility upon the heaviness, nor the solubility upon

²⁹ "Man and Woman," article by Mary Baker Eddy.

³⁰ "Mrs. Eddy As I Knew Her in 1870," by S. P. Bancroft.

³¹ S. & H. 507:6-7.

³² My. 239:17-23.

the luster. These "identities" are not entities which in the aggregate make up gold. Gold is neither organic in essence nor manifestation. Oneness cannot be structural.⁸³

Christian Science demands that we exchange the organs, as objects of sense, for the ideas of Soul.⁸⁴ To do that, we must see them as indicating or representing particular functions in the realm of divine reality. Then each of them must be the one functioner, Principle, functioning divinely in a spiritual capacity and achieving its purpose painlessly, efficiently, joyously, regardless of any interpretation which the finite view would put upon it.

At this point, we must not permit the old claim of mediumship to gain ground, for Principle does not function *through* something, whether called organ or anything else. Principle, Spirit, constitutes all there is and so it must always function as itself directly, functioning not through idea but as idea. Ideas do not function of themselves; they are the functioning.

The mortal sense of man may be imperfect and misleading, but it is nevertheless spiritual man who is being seen.⁸⁵ So when you look for the truth of being, what you see depends upon how you are seeing it! Body is Soul manifest, rather than physique, and a constantly better sense of body is yours as this is increasingly apprehended. As long as you regard body as something apart from Mind, you are going to fear for it, you may be sure. But when you see that the only body would have to be perfectly spiritual and spiritually perfect, all functions will be found harmonious.⁸⁶ Regardless of how complex the functions, that which is functioning is one and infinite, and this divine organ, if you will, must be immune to the ravages of material beliefs and human anxieties. This is establishing the redemptive truth for your present sense of body as you find you are body.

This that appears right now to be body is spiritual body, as you are seeing it, and the recognition of its natural flawlessness, pain-

⁸³ S. & H. 309:30-32.

⁸⁵ S. & H. 258:25-26.

⁸⁴ S. & H. 269:15-16.

⁸⁶ S. & H. 384:30-1.

lessness and infallibility, glorifies body here and now as your very own."¹⁷ The continuously fresh discovery that it is quite different than at first considered, is constantly revitalizing and perfecting body in a most practical way. The evidence resulting from scientific progress along this line must appear to the man in the street as little short of miraculous. It should make straight the malformed, clear the dimmed eye, drape the form in silken splendor and give to the conversation the opalescent shimmer of living inspiration.

Literally, as Paul declares, "There is *one* body, and *one* Spirit." (Ephesians 4:4.) Individual being is necessarily one Being individualized. This may at first seem a difficult hurdle for the questing thought, but an illustration which is often used—though not at all accurate—may aid us in this. It is said that although there is just one multiplication table in mathematics, each and every one has the unlimited use of it, without in the slightest depriving his fellow beings. All possess the same multiplication table and possess it equally without imposition, hindrance or curtailment. In that sense, body—being mental—would be universal or omnipresent as the body of all Being divine. Then it would not be necessary to speak of "my body" or "your body," but simply of "body," in order to appropriate the tangible perfection and harmonious activity of Mind's infinite reflection or embodiment."¹⁸

So, while the human being is apt to recoil at the absolute statement that there is only one body, he has but to abandon restrictive habits of thinking and entrenched preconceptions to perceive the universal availability of *infinite* body, and so to find body to be his own body. Whatever is mental is intrinsically infinite, unrestricted. Mortal belief, in its imperfect apprehension of the infinity of Being, would divide Mind into minds and body into bodies, posing countless egos having separate minds and separate bodies. It is as vital to understand that all men have one body as it is to understand that all men have one Mind."¹⁹ This body must be flaw-

¹⁷ Un. 46:9-12.

¹⁸ S. & H. 302:8-9.

¹⁹ S. & H. 467:9-10.

less, whole, harmonious. It can never be sick or in trouble. You are satisfied in the conscious possession of divine body—or rather in the consciousness of God that is yourself-body.

Because a thing is one—body or whatever—is no reason why you cannot have and enjoy it wholly, if you understand it to be mental instead of physical.⁴⁰ As living Principle embodied in expression, you are the happy fulfillment of God's divine intention. This is something to think about. Lean upon it. Use it practically. Avail yourself of the power resident in such a priceless precept. Admit that an idea must have a mind, that Mind is the Mind of its own idea and that this Mind is the very Mind of you. Untrammelled Spirit is going on from glory to glory, and this is your own ascension.

⁴⁰ Pul. 4:7-14.

UNIVERSE

Captured by the magic of a Shakespeare, you are so spellbound by the author's fictional characters and literary settings as to lose sight of him altogether. Stirred by the heartbreak of a Romeo or intrigued with the machinations of a Shylock, you may become so anxious over the welfare of these Shakespearean creatures as to forget that they can no more be harmed nor erased than can their immortal author, whose Being is all there is to them. You see them as independent entities, tossed about on a restless and threatening sea of blind fate. Stopping short with their appearance instead of following the shadow back to its source, you love, laugh and suffer with them in their poignant situations, fearful over their predicaments, uncertain of their triumphs. You are destitute for the nonce of the comforting realization that they come from Shakespeare, return to Shakespeare, and must be forever safe in the bosom of Shakespeare, whatever the momentary interpretation or appearance.¹

Is it not so that we ourselves live and move and have our being in (as) God, the original and ultimately the only Author? That is what the Bible says. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens," for "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (Ephesians 4:9-10, John 3:13.)

Strictly speaking, this must be a disclosure of that which eternally *is*, rather than the origin of something heretofore nonexistent.² It must exist as Principle or cause before it can be manifest

¹ Mis. 22:16-18.

² S. & H. 504:14-15.

as idea or effect.¹ More literally, it is revelation instead of creation, for it must *be* as Mind before it can be perceived humanly.⁴

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." (Ecclesiastes 1:9.) All things already are, for that which is a fact is forever the fact. There is no point in space nor instant in time where a fact begins. In Science, we use the word "beginning" to signify "the only," not the start.⁵ Facts are not made; they just are. Then the multitudinous variations of thought or idea, which are increasingly appearing and must ever continue to do so, because of the nature of their irrepressible source, are not new things coming into existence, but simply Truth declaring its infinity in the facts of being.⁶ Accordingly, nothing can possibly appear which is not already provided for in every possible way. And that which appears must be Mind-controlled because Mind-constituted.⁷ Its condition is divine and its destiny is immortality. This is the scientific meaning of predestination and foreordination.⁸ "Before they call, I will answer," sings the Lord through His prophet Isaiah. (Isaiah 65:24.)

Question: How do we account for "multiplication and reproduction," then?

Answer: We understand reflection to be re-cognition, which is the Psyche's self-conception. In a manner of speaking, that is reproduction. But, of course, it is not duplication. Like Narcissus peering into the pool of his pleasure, or yet again the pool dwelling upon its own beauty mirrored in Narcissus' eyes, the perception remains at one with the perceiver. That which is infinite could hardly double itself. "Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it." (Ecclesiastes 3:14.)

In this light, "multiplication" is explained as the centripetal

¹ S. & H. 508:5-6.

⁴ S. & H. 247:19-21.

⁵ S. & H. 502:24-27.

⁶ S. & H. 507:15-18, 28-29. ⁸ Un. 19:1-6.

⁷ S. & H. 335:7-8.

⁹ S. & H. 302:31-7.

action of prolific Principle endlessly unfolding in an infinitude of aspects. Because there cannot ever be more than All, there is nothing numerical about the expansion, extension and ascension of the divine idea from its boundless basis, Mind. For this reason, our book points out that we can enjoy a sense of increasing number, but nowhere does it (nor can it) say that there is an actual increase in numbers.¹⁰ Note that even though Principle is spoken of therein as the "multiplier," the product remains in the singular: "Mind's infinite idea, man-and-the-universe, is the product."¹¹ Without recourse to finite modes of thought or action, we find life perpetually enriched by reflection. *This is Mind supplying Mind by reflection, is it not?*¹²

To get back to our illustration. When a writer prepares a novel, he is not originating something truly new; he is revealing his mind. This is illumination, not addition.¹³ He could not possibly disclose anything that was not already existent in or as his mind, and so the book is the author's thought expressed in concrete form, objectified or externalized. The author it is who supplies each character and situation with whatever it requires, from out of his own mind. And each character must turn to and rest upon the mind conceiving it in order to enjoy the affluence of the author's mind—or even to have the bare necessities of existence, for that matter. None of the characters can do anything, think anything or be anything but what the author chooses. Even so, man lives by divine decree.¹⁴

The plot or design of the story could not get out of hand, for it stems from the one impulsion that is the author's. So the narrative runs right along in orderly fashion, with all of its personalities and events in consonance with the author's intention. He develops his theme without interruption or interference, because he is alone with himself in the writing of it. Of peculiar significance for our purpose of illustration is the fact that not one of

¹⁰ S. & H. 69:7-8, 10-13, 258:13-15.

¹¹ S. & H. 508:2-5.

¹² Ret. 56:19-21.

¹³ S. & H. 68:27 only.

¹⁴ S. & H. 76:20-21.

the characters has a mind apart from the author. All the intelligence which each character exhibits is the intelligence of the author—notwithstanding appearances. Thus all characters have one mind. They are not creatures loosed abroad from the author's mind, but are the author himself in expression.

If you were to assume that any of the characters could think independently and dispute with the author, this would hypothetically imperil the free unfoldment and disrupt the harmonious and successful presentation. Finally, the full meaning of the story does not appear all at once, but the intelligible relationships of the various characters and what their acts signify become increasingly apparent only as the story progresses. "Chaucer wrote centuries ago, yet we still read his thought in his verse," Mrs. Eddy reminds us. "What is classic study, but the discernment of the minds of Homer and Virgil, of whose personal existence we may be in doubt?"¹⁵

All there is to Romeo or Juliet or King Lear is Shakespeare. They are exactly what their author already is. What else could there be to them? To paraphrase our textbook: The mind that is Shakespeare creates, governs and constitutes the Shakespearean world and all that therein is.¹⁶ Always, it is no other than the English bard declaring himself as Romeo or Juliet or King Lear, isn't it? Yet you cannot say, contrariwise, that Romeo or Juliet or King Lear is appearing as Shakespeare, for you cannot limit the mind to its manifestation.¹⁷ Another thing. It is the solitary author who is seen, whether appearing as the single Olivia in "Twelfth Night" or as the entire crowd in "The Merchant of Venice." And not only the words these characters speak, but the clothes they wear and the very stars above their heads are Shakespeare!

Is it not so that when you look out upon the universe, you are really looking into the Mind of you—the Mind called God? The world is your communion with divine Mind. To be precise, it is Mind's communion with itself. To recognize this is to find God

¹⁵ S. & H. 82:5-8.

¹⁶ S. & H. 316:20-21.

¹⁷ S. & H. 331:1-3.

the sole Author of all being, and then to see the universe conforming to the divine nature rather than to the vagaries of finite mentation. You must look through and beyond the evanescent forms which a finite view would confer upon the divine realities, if you would gain the truth of Being. Only by letting the gaze gravitate back to the unfathomable depths of Mind can this be accomplished—never by resting it upon the appearance.¹⁸

When you meditate, what are you doing but communing with your mind? And how does this appear to you? It appears as idea, and as idea only. What is your dream universe at night but mental communion, appearing as pictured thought? Now consider the nature of Mind as infinite. Divine apperception is the Psyche appearing to itself by way of the idea which is its perfect concept of itself.¹⁹ Thus the universe is the seeing of God, which continues to unfold as your awareness. What you call yourself and “all the other things” is Mind unfolding—not *to* you, but *as* you. Man is obviously not aware of something, but is the indivisible awareness of the only something: God. Like the thinking called the night dream, with all its ramifications and distinctions, this knowing or idea cannot be dissected or scattered, but is indivisibly one. So Mrs. Eddy uses the word “creation” interchangeably with man, manifestation, expression, universe, reflection, representation, image, likeness, idea, ideal, unfoldment.²⁰

Mind unfolding is infinitely one, no matter how many clear-cut aspects it might present. So long as you regard Principle’s boundless reflection as here, there and everywhere, you have no choice but to call it “the universe,” or God’s universal manifestation of Himself. Yet His endless apperception must be single, never multiple. It is strictly mentation, operating here and now as one consciousness. The UNIVERSE is not a MULTIVERSE! Despite the appearance of multiplicity, it is thinking, not things. Understood as Mind manifest, there can be no dissociation or segregation—any more than there could be a division or localization of Shake-

¹⁸ S. & H. 264:7-10. ¹⁹ S. & H. 300:29-30. ²⁰ S. & H. 517:8-9, 475:15-16.

speare, even though you do see him through his writings as first Romeo and then Juliet.²¹

The universe is your Mind manifest universally. Does this trouble you? But why should universe shrink when you find it to be one and yours? The finite sense of "one" would reduce Mind's vastness to a point in space, contracting immensity to a frightened speck; but "one" understood as infinity would embrace all, excluding nothing. Such oneness confers instant and endless expansion. You possess what you mentally embrace, and with Mind as your Mind, you possess all.²² You are not timid about appropriating all there is to twice-two-is-four, because you know that this is inexhaustibly available, that its use deprives no one, in belief or at all, conferring instead dominion and insuring satisfaction. Get everything you know about into Spirit, and you will have no hesitancy about claiming your illimitable heritage!

In his 1916 class, Bicknell Young told of riding out of the purpling shadows of a twilighted valley into the blazing crimson of a dying sun. Judge Septimus Hanna was along, and as they reached the crest of the hill, they paused together, transfixed. With his eyes upon the sunset, the Judge whispered: "What a beautiful body I have!" (More accurately, he might have said, What a beautiful body I am!) Mr. Young's pungent but effective comment to his class was: "The sunset is as much a part of your body as your liver is!" You include them both consciously, don't you? If you did not, they would be outside the scope of your experience. We appear to be in a finite body, but we are inclusive awareness.²³

We are apt to limit ourselves to the corporeal appearance of body, but if we think of ourselves that way we are sadly belittling ourselves! We are aware of a lot of things—chairs, tables, books, sunset, weather, and so forth—and who shall say that these things that seem to be exterior to us are not a part of us or at one with us? They are certainly not apart from the awareness that is

²¹ Ret. 36:5-11.

²² S. & H. 302:8-9.

²³ S. & H. 264:13-19.

body. All the verities of Being belong to the divine man.²⁴ Do you include the sunset? What is the matter, don't you want to? You are at one with the ship on an ocean voyage, if you are conscious of the ship—and at one with the atmosphere, too. They both belong to consciousness. Then the atmosphere is not troubling the sea and the sea is not buffeting the ship, for Mind cannot be in conflict with itself.

The blissful atmosphere of Soul, which is heaven, is assured by the fact that Love can only manifest itself in keeping with its own character and in consonance with itself. Harmony is the coordination between Principle and idea, Creator and creation, God and man. Harmony, as found in reflection, illustrates the law of coincidence between cause and effect, the correlation of Soul and body, the divine accord of thinking with Mind. "The Son can do nothing of himself, but what he seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." (John 5:19.) Harmony, dwelling forever with infinite Principle, is the fact of being in its every aspect. It is insured by the absolute, unalterable and eternal unity of all that is.²⁵

The thing that would rob you at this point is the subtle suggestion that, if the universe is strictly your thinking, you must be the originator of it—that it is little more than a figment of the imagination. But you can see through this claim of solipsism. The universe is infinite Principle present as undivided thinking, and this indivisible thought is your very being. You are it and it is you. You are not doing it; you are the doing—with Principle remaining the Do-er. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." (II Corinthians 3:5.)

Creation is divine Mind unfolding right where you are and as what you are knowing, so that of any thing or event, you can properly say: This particular phase of Mind's manifestation is not something apart from the wholeness of Mind! Would not this

²⁴ Un. 8:5-8.

²⁵ S. & H. 240:10-11, 304:16-17, 561:14-15.

establish God's government in present experience? Because idea is Mind thinking, it is—like Mind—boundlessly inclusive. So man could not be a recluse in his universe. He must be happily at one with all the things of his experience.

The fact that you think constantly in spite of yourself, and that this thinking includes all the objects of cognition *independently of your personal volition*, shows you to be ever at the point of effect. When Jesus said, "Of mine own self I can do nothing," he was saying that, as effect I am never the origin, cause or creator of anything, nor am I the initiator of any action. "The Father that dwelleth in me, He doeth the works." I am but the divine cause in operation, manifestation or evidence, and so I have no choice in the matter but to carry out the divine purpose. My mission is to express God, and the acknowledgment of this disposes of any obscurity or obstruction in the way of belief or misinterpretation.²⁸

You are everywhere the divine idea revealed as right action, Principle maintaining its creation in keeping with its perfect nature as the only established law, so that the benefits of this divinity, insofar as your participation is concerned, are as widespread as your understanding of that law.

This that looks like "myself and everything else" is Mind disclosing itself to itself as itself. What I call "myself" or my consciousness is the appearing. I am not diverted by the misinterpretation which would make this appearing material and spread it out around me in every direction. Is not my dream universe at night really my own being? What mentation *seems* to be is quite another problem. That which is being seen is indeed Mind, since Mind is all there is to all; but the appearing is the seeing, not the see-er.

Surveying your world, if you will but say, knowingly, "This is Mind—Mind in manifestation," you will enjoy the fact that it is wholly subjective without in any way surrendering a vivid sense

²⁸ S. & H. 62:22-26.

of substantiality and reality. If God is cause and man is effect, is universe cause or effect? Obviously, effect, for it is evident it doesn't originate or run itself. But *you* are not aware of effect. You are aware of cause. The effect is the awareness called man-and-the-universe. Infinite Mind has only one effect, and this is the indivisible thinking that is continuous and endlessly varied. It is single, no matter how widely separated its various aspects seem. The universe is not something that you are cognizant of; it is the cognizance that is you.

So long as you think of yourself as *in* space, you are going to find yourself at a disadvantage. Understanding that you are not in the universe, but that the universe exists as a unit of thought, you will be no longer helplessly "in the middle!"²⁷ An important statement in the "Glossary," too often overlooked, is in regard to the obsolescence of the term "IN" with reference to Spirit—than which there is nothing else.²⁸ Scientifically speaking, we cannot properly designate anything spiritual as being *in* something. As Mind we live and move and have our being—not *inside* of Mind, like seeds in a watermelon!

Reaching the vestibule of Christian Science, the human being, even while apprehending in a degree that the world around him is spiritual in its final essence, naturally speaks of *the universe including man*.²⁹ Conversely, as he advances Spiritward, understanding leads him to speak of *man including the universe*, for he is beginning to see that the word man or manifestation covers all that could possibly be meant by creation, and that the term man must be inclusive in this sense.³⁰ Mrs. Eddy leaves no margin of doubt on this score, for she addresses mortal thought directly by name in the first instance, while in the latter she stipulates that she is speaking from the standpoint of Spirit.

Mind implies understanding, and this inevitable result that comprises all truth is Mind's universal knowledge of itself. But if

²⁷ S. & H. 517:8-9, 262:9-16

²⁸ S. & H. 588:22-23.

²⁹ Mis. 333:17-21.

³⁰ Un. 32:6-7.

this infinity of knowing means to you something laid out to the four points of the compass, you are misconstruing it. God's being is not something scattered afar. If you just consider existence in purely mental terms, you will not have things inside of things nor things outside of things nor things obstructing things. There will be no collisions nor damaging impact, no confinement nor congestion. When, however, you look upon yourself as a tiny atom in a vast field called "world," or as a figurative grain of dust moving around in a huge globe called "universe," you are indulging in the grossest of material symbolism instead of regarding reality as mental.

While unfolding Mind may appear to you as an immense material structure, it is only to finite sense that man seems to be surrounded by that which he himself actually is: divine awareness. This awareness that is man cannot be localized nor reduced to finite outlines, for versatile Principle unfolding in endless variety as your very consciousness is God's consequent, or the spiritual cosmos.⁸¹ "All true thoughts revolve in God's orbits: they come from God and return to Him."⁸² What is this but *Love cognizing its own operations*? Say that and see it with reference to your every experience, and you will thereby establish the divinity of all being, here and everywhere, now and forever. This is surely the new heaven and the new earth, coming down from God's high throne—not *into* consciousness, but *as* consciousness.

To make this information of practical value, you are going to have to recognize the fact that what you have been calling *the material world* is of necessity the spiritual creation, seen imperfectly and interpreted incorrectly. To see, then, that man is nothing apart from his world but is his world, is to unlock the gates of paradise. What now do you know about man? Exactly what you know about God, for God is All-in-all. What are man's qualities, abilities and potentialities? Well, what are the assets and possi-

⁸¹ Mis. 26:23-25.

⁸² Mis. 22:16-18.

bilities of God? Man, as the understanding of God, includes every God-characteristic.

What is man? Man, or manifestation, is God being. Why is man? Because God, as creator, must have His creation, cause presupposes effect, Principle is consummated in idea. When is man? Now, if ever. Where? Here, at the only place he could be known. Who is man? He is what I call myself for, since I could never get outside of myself, I could not know him otherwise. Of what is man made? Spirit constitutes his being and this being embodies at this very moment and right here all that is good and true and desirable. "All things that the Father hath are mine." (John 16:15). Man, as God in expression, must show forth all that God is or has, and concretely.

The boundless resources of Mind are the unlimited capacities to think, and man can never be deprived, even momentarily, of the inexhaustible assets of Soul, Principle, Love, Life. This man is not, of course, idea appearing; he is Mind appearing. The appearing is the idea and, as such, exhibits every deific aspect, function or phase. Soul experienced is beautiful, joyous, serene. Principle operating is orderly, harmonious, purposeful. Life in the living is vital, immortal, vivacious, potent. Truth as active isness is immutable, incorruptible, eternal. Love as loving provides, embraces, consummates, in blissful contentment. This that is universal man is the very presence or individualization of Life, God being, Principle unfolding as radiant, uninhibited, successful, satisfying reflection.

To the inclusive man that is his universe, there can be no "out there" or "over yonder," but only the *here* of awareness. The there of consciousness is the mental here, and includes all that could possibly appear as space, place or occupancy. In this recognized hereness is the satisfaction and contentment of completeness, the joy of consummation, the gratification of achievement in individual universality. Thus the only man cannot be deprived

nor held back from anything desirable, wherever and whatever it seems to be. He does not even have to reach out for it, for it is ever at hand. As the recognition of a mathematical truth operates as a law to mathematical experience, so the recognition of Mind's all-constituting omnipresence becomes at once the glorifying law to present being or awareness.

ERROR

We hold that if Spirit *is*, it must be infinite and therefore All.¹ But appearances certainly belie the facts, don't they? If, as working metaphysicians, all we were concerned with was infinite Mind infinitely manifest, there would be no need nor occasion for Christian Science practice—which is the *application* of divine Truth to *human* experience.² However, the obtrusive evidence of something contrary to spiritual being is constantly before us, so that the inescapable demand is incessantly pressing us for action, defensive and offensive.³ What are we going to do about it? What can we do about it?

Are we going to leave it there, with the fatuous statement that everything is perfect—when the evidence of universal perfection is so conspicuously absent? So long as there appears to be anything unlike or besides immutable Spirit, joyous Soul, perfecting and harmonizing Principle, there is assuredly something required of us of a practical nature. We cannot sidestep the urgent need for some intelligently directed endeavor to establish divinity in our present experience in place of the evils inherent in materiality.

Of the thirty billion persons estimated to have been born since the dawn of history some six thousand years ago, no responsible leader had proposed any concrete system for meeting this fundamental issue until the advent of Mary Baker Eddy, in this century of sound films, winged transportation, multicolor television—and, yes, cynicism. True, Jesus utilized some sort of a redemptive system successfully, but the record does not show that he left a workable explanation of it. "It was not the time," perhaps—meaning that the thought of the day possibly was not prepared to grasp his teaching and hand it on down to us. His example, of

¹ My. 357:22 only.² S. & H. 127:15-16.³ S. & H. 234:26-27.

course, has remained an inspiration, an incentive and a clue.

But no orthodox religion has offered to stand upon its own works right here in present experience. They have always, one and all, offered nothing more than to prove themselves in some dubious future beyond the grave. Turning to the philosophies, with their ideal worlds of underlying metaphysical realities, we learn that none has made so bold as to put itself forward as the panacea. Dealing as they must with the self-defeating human mind, they have found themselves helpless to alter this hard world of physicality which would enclose us, to all appearances. Lastly, the sciences when summoned to mankind's side admit frankly that their studies treat of effects only, leaving the final solution of all problems untouched. Lamely, and with a faint hint of skepticism, they leave salvation "to the metaphysicians."

This is the very point of radical departure for the religio-scientific philosophy of Christian Science, for Mrs. Eddy proposes a *method* for bringing the principles of being down out of impractical theory into the realm of practical demonstration or proof. "The Word made flesh" is God-with-us, or Immanuel, and it could be of no tangible value to us unless it did reach us where we are at the moment, in belief or otherwise.⁴ Failure on the part of many of her followers to see this and to make it plain to others, has contributed to the general impression that we are starry-eyed dwellers in wishful thinking. Let it be reaffirmed often that Christian Science does not provide an escape into private worlds of imagination, but a practical means of facing and solving the problems of human existence, and so establishing God's will *on earth* as it is in heaven. If it didn't do this, it would be another empty hope, a snare and a delusion no better than the perennial ologies and isms.

Viewed from the seat of Spirit, there is only one creator and one creation, and this creation is perpetually unfolding because of the nature of its prolific Principle.⁵ But the acknowledgment of this

⁴ S. & H. 144:27-29.

⁵ S. & H. 502:29 only, 507:28-2.

fact does not give you license to lie down and just let anything unfold, good or bad, illusorily or actually! From the very inception of our Movement, our footsteps have been dogged by the tempting argument that, if all is good, there is nothing for us to do, which is summarized in the specious plea: "Let God do it!" Such a passive attitude abandons the initiative to evil—so long as there is the claim that such a thing as evil persists (as it blatantly does right now)—and so invites disaster. Christian Science rules out the do-nothing policy.

One of Mrs. Eddy's own lieutenants, John Willis, once gave a convincing editorial in the *Sentinel* to the effect that our attitude should be the passive one. The ink was hardly dry before his teacher published a vigorous refutation of his thesis, under the same title, "Watching versus Watching Out." And so important was the matter regarded that the Editor was directed to print an apology to follow in the next issue.^{*} Mrs. Eddy's statement is reproduced in "Miscellany," in which "a negative watch" is denounced as no watch at all.[†]

This question is worth exploring.

We contend confidently that the fact of spiritual Being is the truth, the whole Truth and nothing but the truth. We know this as the result of scientific reasoning, we apprehend it through intuition and we prove it through practical demonstration. Yet here we are, painfully cognizant of a material existence in trouble. The inevitable decision, in view of what we know of spirituality as basic, is that this physical experience must be untrue, illusory, insubstantial. So we call it "a lie." But that doesn't seem to do away with it. It is like labeling twice-two-is-five "a mistake" and then just leaving it there. Nor is there anything to be literally destroyed. The twice-two-is-five must not be destroyed, but redeemed—through finding that it is really twice-two-is-four.

A misconception of *nothing* is impossible. So, instead of disregarding the misconception, we are obliged to correct it. Not only

^{*} *Sentinel*, Vol. 8, pages 40, 56, 72.

[†] My. 232:9 to 233:27.

must there first be the truth before there can be a lie about it, but—to get down to a final offset—the lie must be seen as the truth itself misstated. This is the knowledge of error that must precede that understanding which disposes of error, and illustrates the necessity for “telling the truth about the lie.” Otherwise, how could you correct the lie? With what would you reach it? If you had the lie existing side by side with the truth, even as a supposition, you would have error in deadly, discouraging parallel with Truth, as persistent and indestructible as Truth itself.

Again, to say that an error has no relationship to the truth is to isolate it beyond repair. No, it must not be dignified as an entity.⁹ *Right where* the error appears—and where is that but at the threshold of consciousness?—right where the error appears, exactly there must the truth be proven the sole reality. According to Hosea, “*In the place*, where it was said unto them, Ye are not my people, *there* it shall be said unto them, Ye are the sons of the living God.” (Hosea 1:10.) In like vein, our latter-day Prophet argues that Jesus must have been conscious of spiritual man *where* belief would place material man.¹⁰

This is not an effort to localize the divine idea in space, for when it is said *exactly where* the material object appears to be, *right there* is the divine idea to be found, it is by no means implied that the divine idea is “out there” at a distance. Where does anything appear except at the point of mental observation? The infinite *here* of consciousness is *where* the divine idea appears. That it seems to be external to thought is only part of the illusion that says it is also finite or corporeal. You are never confronted with anything spatially, for it can only come to you as your own present cognition. It is your awareness with which you are always dealing, and that is not outside.

That is why we must admit that matter, as a proposition, is Mind misstated.¹¹ A misstatement, being an erroneous mental

⁹ S. & H. 252:8-10, 448:9 only.

¹⁰ No. 16:11-14.

¹¹ S. & H. 476:32-2.

¹² Mis. 174:2-3.

declaration, is misleading so we must not make the pantheist's mistake of judging the nature of Mind from the appearance called matter. Matter is infinite Mind considered as finite, localized, physical, moribund. This perishable sense of the imperishable would "rob Mind, calling it matter," to use our Leader's arresting words.¹² In granting that matter must be Truth's negative, we must keep in mind the fact that, being a misrepresentation, matter reveals nothing but indicates much. To understand that matter is substance in error is to see that Spirit is substance in truth, and so to translate substance back into its original form, which is pure Mind.¹³ This is not the spiritualization of matter, but the dematerialization of thought.¹⁴

It might be well to define the word "negation" scientifically. It means truth presented negatively, or in obverse.

The amusing story of the chicken thief suggests itself in this connection. Heard rummaging in the henhouse, he was challenged with, "Who's there?" Hoping that his ebony complexion would blend sufficiently with the night to camouflage him, he called back, "Ain't nobody heah, boss!"

When I say, "I am not here," I am proclaiming my presence in obverse, or negatively, and in so doing am inadvertently exposing my presence. In like manner, the negation called matter is proclaiming Mind in obverse, or shadowing forth Mind negatively. The negative rightly analyzed always serves to bring out the truth. The mechanism of this analysis is elucidated by the modern guessing game, in which a player is required to name an object previously selected in secret by his companions. Permitted to ask any question answerable in the simple negative, he can arrive unerringly at what the thing is not, from which it becomes evident what the thing would have to be.

Christianly scientific handling of evil must reveal the presence and nature of divinity from the implications of opposite appear-

¹² S. & H. 251:31 only.

¹³ Ret. 57:17-18.

¹⁴ No. 10:21-26.

ances, we find.¹⁶ With practice we gain ever greater facility for following the shadow back to its source, so as to see what is being shadowed forth negatively as error, matter. Error declares Truth by reversion for the simple reason that error is Truth itself in its negative aspect.¹⁷ To apprehend that "*evil and all its forms are inverted good*," reverses the negation, so enthroning Truth exclusively.¹⁷ This is the crucial operation. After this has been called to your attention, you will find that it is hammered at throughout our books, there being scarcely a page which does not bear some reference to reversal or reversion, negative or negation, invert or inversion, or something else to that end.

In denying good, the acknowledgment is being made that there is good to be denied. Examining the various guises of evil, it is necessary to understand that the false, correctly interpreted, declares the truth. "The wrath of man shall praise Him!" (Psalms 76:10.) That is why the successful practitioner does not turn away from error; instead, he turns it, reverses it, so establishing what is appearing in his present experience as the very expression of God. Materiality recognized as the inverted image of spirituality, is automatically reversed, so that spirituality alone remains.¹⁸

Failing to appreciate this, the dull student always charges the alert student with pantheism—with putting Mind into matter. It is quite the other way around. Ours is to put matter into Mind, redeeming everything by translating it back into Spirit. Jesus' mission on earth was to do just that.¹⁹ No one is likely to call that pantheistic who is not himself so earthbound as to be incapable of performing such spiritual translation. He who perpetually warns you of pantheism is the sure victim of his own materiality.²⁰ And that's no idle paraphrase! Such a so-called Scientist would try to substitute for substance some indescribable abstraction, a substanceless shadow as inconceivable as a vacuum and just about as satisfying!

¹⁶ Un. 36:6-9.

¹⁶ Mis. 218:5-6.

¹⁷ Un. 53:2-3.

¹⁸ S. & H. 572:10-11.

¹⁹ Mis. 74:15-17.

²⁰ Ret. 73:19-21

There is a school of thought which maintains that nothing is real which we mundane beings can see. They overlook Mrs. Eddy's statement that we, as mortals, do have a perception of spiritual man—imperfect though it may be.²¹ Also, her assertion that there is more to mortal man than appears on the surface, because he couldn't appear as a mortal unless he first existed spiritually.²² His characteristics, even as we see them, indicate spiritual qualities, and the right understanding of them establishes their divinity. Doesn't Paul say the same thing? "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." (Romans 1:20.) That is why the question of spiritual causation is so important to the human being; the understanding of it must correct and transform our present sense of things, bringing about human progress.²³

The newcomer to Christian Science is inclined to set up a dualism, for as soon as he learns that the spiritual reality differs so radically from the material appearance, he is likely to think of the appearance and the reality as two irreconcilable entities. Yes, he dubs one of them "suppositional," but he's still stuck with it. The only way he can ever get rid of the false concept is to understand that it is not a thing itself, but a true something seen falsely.²⁴ Then it is resolved into the celestial. But to say that "it is only a belief" is to admit all there is to it, because that is exactly what it is; it must be lost sight of as a belief through apprehending the truth of it.²⁵

Because this ubiquitous suggestion of parallelism would frustrate any endeavor to demonstrate absolute Christian Science, we must say enough here to scotch it. Mrs. Eddy wrote very little if anything about "counterfeits" in her early works, and she lays but slight stress on that figure of speech in her present books. She uses

²¹ S. & H. 258:25-26, 513:7-10.

²⁴ S. & H. 257:15-17.

²² S. & H. 267:19-25.

²⁵ S. & H. 270:7-10.

²³ S. & H. 170:22-24.

the expression only to emphasize that what appear to be separate material things must be distinct aspects of Mind's unfoldment materially misapprehended.²⁶ A particular lie must be the misrepresentation of a specific fact. Some of her less prudent followers, however, have gone very much further than she evidently intended to go, and so we find many students who have sets of things on both sides of a mental ledger marked "Real & Unreal." To make it worse, we are confronted with a zealous effort to perpetuate a spiritual (real) man and a material (unreal) man, side by side.

In order to lie, you have to have something to lie about; but this doesn't make *two*.²⁷ You say that the material universe is a falsity. The important point, though, is to see what it is a falsity about, for without a spiritual reality there could be no counterfeit sense of universe.²⁸ Without truth, a lie could not impose itself, even in belief. Because "*the reverse of error is true*," an error must always indicate a truth.²⁹ But we must remember that the false sense is not a creator, but an indicator, or we shall be led astray. On the other hand, Truth does not imply its suppositional opposite. If it did, you could never rid yourself of the serpent at your heels. Truth implies nothing other than itself.³⁰ From the standpoint of that which *is*, that which *is not* is inconceivable and impossible. It could be only from an erroneous viewpoint, in the realm of supposition, that Truth could appear negatively as falsehood.

There is one statement often made which, if not correctly understood, ultimates in a deadlock, for from it may be inferred a perpetual parallel of evil with good, an interminable conflict, an indissoluble contradiction. It is this: "Underlying and behind every material object is a divine idea." In a certain sense, this is true; but we cannot afford to stop with that relative observation. Mrs. Eddy warned about this from the start, writing that "the

²⁶ Mis. 60:23-6.

²⁸ S. & H. 247:19-21.

²⁷ Un. 21:7-9.

²⁹ S. & H. 442:18 only.

³⁰ Mis. 14:21-23.

fact is not behind the fable, but is all, and there is nothing beside that.”⁸¹ And she was reiterating this thought in her final revisions: “The Science of Mind excludes opposites, and rests on unity.”⁸²

Such dualistic views inevitably result in an effort to bring an unreality into accord with a reality, or else in an attempt to get rid of something. A discouraging prospect, indeed! The fundamental discovery of Christian Science was the allness of God, and the gist of its practical application lies in the recognition of God in all things. Our books show unequivocally that a false sense must be of a truth, and that anything therefore which appears to be wrong would have to be a wrong sense of a right something—a sense to be corrected, not a thing to be destroyed or, on the other hand, brought into harmony with some hidden pattern. “For *this corruptible* must put on incorruption, and *this mortal* must put on immortality.” (I Corinthians 15:53.)

Naturally, it is essential that we distinguish between the truth of being and the erroneous sense of it. We cannot properly think of man as a material object and then call that the spiritual idea. Nevertheless, we must understand that this which is appearing must be the divine idea, even though finite sense would reverse this appearing and call it mortal man, or material body.⁸³ Whatever the material misinterpretation, that which is appearing remains the divine idea, unfallen. We may speak of “counterfeits” for convenience’s sake, but let us not get the impression that there are originals and duplicates. In Science, the counterfeit not only presupposes the genuine, but must be the genuine misapprehended. The spiritual reality may not be as you see it, but it is all there is to appear.⁸⁴

Bluntly, *the human concept is the divine idea as it appears to you.*⁸⁵

Suppose you were to see a modern painting, of the abstract

⁸¹ S. & H. 3d Edition, 22:15-16.

⁸² Ret. 75:18-19.

⁸³ S. & H. 507:28-2.

⁸⁴ S. & H. 502:29 only.

⁸⁵ S. & H. 589:16-17.

type, for the first time and, failing to grasp its import, you were to say—as is too often done!—that you could do better than that without a single lesson. Failing to perceive any relationships between mass and color, or seeking a literal representation of some recognizable object in it, you would likely find it a meaningless conglomeration, without any pretense to pattern or purpose. Then suppose you returned, after a period of art study and experience, to again view the same painting, and found therein a soul-satisfying play of color and light, expressing high inspiration. It would remain the same painting, unchanged, and you would be the same observer. And yet, in a manner of speaking, it would be a new painting and to you a real work of art. You could recognize it in its every detail as the same painting, but you would see it differently. Now if you were inclined to dualistic expressions, you would say that the painting was perfect all the way through, but that you had been looking at a false concept of it, and that it was this counterfeit which you disliked. You would most likely add that the counterfeit had been destroyed so that it no longer hid the original. But are there two paintings, a genuine and a counterfeit? They are not two, but one.

As figures of speech, such things may be all right. But when they are carried over into the discussion of pure metaphysics, they cease to be innocuous similes and prove definitely misleading. Learn to discard such relative expressions as “counterfeits” and “antecedents” after they have served their purpose as stepping-stones, and go on to see that this daub of materiality called “the universe” is really the spiritual creation, imperfectly seen. The mis-seeing is not a thing, but reality in negative aspect. “For he [Christ] is our peace, who hath made both one, and hath broken down the middle wall of partition between us.” (Ephesians 2:14.)

The handy expression “in reality” is legitimate in explaining Christian Science, but it should be restricted entirely to the realm of explanation. The use of it in your own thinking when endeavoring to demonstrate Science betrays the notion on your part that

there is something else besides reality. It indicates and inculcates an obstructive belief in dualism. Don't declare that man is all right *in reality*, as though he were all wrong in belief. If you do, it means the belief exists for you. You can only demonstrate that which *is*—and what are you demonstrating but that the divine fact alone is present? Only from the viewpoint of error is there a false concept to be destroyed, and the erroneous position you must relinquish entirely in order to apprehend Truth.

It is always the mountain we see through the mist. No matter how dim and distorted it seems, it is still the mountain we see, in spite of the mist.⁸⁶ Is a stone spiritual? you ask. From the human standpoint, no. But in its true nature it must be. To obliterate the material sense of stone would be only to have it reappear in the spiritual sense thereof.⁸⁷ So it is with all things. But you do not substitute a divine idea for a material object. There is no material object. To resolve things into thoughts and then exchange the objects of finite conception for the ideas of Soul, you have to see that what you mistake for material objects must be mental concepts which, in their turn, would have to be misconceptions of divine verities.⁸⁸ How else is "man's real existence to be recognized *here and now*?"⁸⁹

The correct interpreting of what is visibly appearing is the reversal that is redemption. You do not destroy twice-two, even as five; you save it—by finding it to be four. You do not give up, but gain. All that you forsake is the mortal sense of things, never the things themselves. You do not dispose of mortal man, you redeem him—by finding that he is immortal, despite appearances. If you are not spiritual man now, you will never be. Then know thyself! (And that doesn't mean morbid introspection; it means discovering your divine selfhood to be your only selfhood.)

As you advance in Science, you come more and more to reverse spontaneously, so that there is less and less of a process about it.

⁸⁶ S. & H. 299:26-30.

⁸⁸ S. & H. 123:12-15, 269:14-16.

⁸⁷ Mis. 27:27-2.

⁸⁹ Mis. 30:14-15.

You reject the negative for the positive with ever less labor, just as the practiced photographer, studying the inverted image on the viewing-screen of his camera, composes his picture without confusion or hesitancy. No longer deceived by optical inversion, he perceives his subject as right-side-up.⁴⁰ In a very similar fashion, you automatically reverse your dream universe as you awaken in the morning, to find it mental instead of material. It doesn't cease to be thereby but simply takes on a new meaning for you. And effortlessly.

Because you cannot entertain two contradictory views at the same time, *when you see the misstatement as Truth misstated, it can only be Truth to you*. There need be no sense of struggle, as the characteristics of divine Truth displace the blighting connotations of materiality.

Alexander Pope was not without spiritual perception when he wrote :

All nature is but art unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.

⁴⁰ S. & H. 111:14-18.

MORTAL MIND

When you reach the point where you know that all the errors appearing must be truths misread, you begin to realize the futility of handling appearances alone. Stopping with effects, you would fail to handle the underlying cause, so that it is like fighting the hydraheaded monster who shows another head or two for every one you cut off. To recognize that Truth perverted becomes the creator of error, is to imply a perverter.¹ A wrong sense of something indicates that there must be a wrong see-er, does it not? You may have to first recognize the devil's lies as lies, in order to see who's talking, but your work is not done until you have disposed of the devil himself. The fundamental claim is that there is someone or something to misapprehend or misrepresent divinity, and this claim is uncovered by the analysis and exposure of the lie as such.²

Bicknell Young students have an amusing little device for getting at this point. Perplexed by some trial or tribulation, they say to each other, "What made the baby cry?" Borrowed from a story, this question highlights the basic error and exposes the culprit, for those who share this example:

'Way back in the days when testimony meetings were held on Fridays instead of Wednesdays, a woman told one evening of riding earlier in the day on a street car and being compelled to take notice of a crying baby in the arms of a passenger across from her. Both appeared to be suffering greatly, and she was obliged to deny the evidence of her senses. She closed her eyes, she said, and tried to know the truth. As soon as she had regained her composure she opened them. She saw that the baby had stopped crying and was quietly content, while the mother appeared to be

¹ Mis. 293:22-23.

² S. & H. 405:1 only, 189:18-21.

entirely relieved, too. In those days the meetings were more informal than now, and the Reader, Mr. Kimball, said from the platform, "What made the baby cry?" Walking home from church that night, Mr. and Mrs. Young discussed that question and concluded that the thing that heard the baby cry was the same thing that made the baby cry: namely, mortal mind. Mortal mind is always the culprit, and our analysis of the appearances must always uncover mortal mind as the basic claim.³

Again, to say that an error is only a belief is to admit a believer; and until you dispose of the believer, you are going to have either this troublesome belief or some other before you. You can't alter the image in a mirror without getting at the thing imaged forth. Effect can be influenced only by way of its cause. The claim in every last instance is that there is an evil cause or believer, and so you are obliged each time to analyze the effect to uncover the fundamental error as the claim that there is an evil thinker and that this mind is yours. In human experience, this analytic approach must precede the realization of Mind as infinite and divine, inclusive of all reality and exclusive of all evil.⁴

It may be superfluous to again reiterate that matter does not taste, feel, hear, smell, see or think, so matter cannot be the complainant. Doesn't the claim always come to you as, "*I* see a sick man," or "*I* see myself as sick, or material, finite, limited"? What is this *I*?⁵ Surely the divine Mind cannot know or experience anything contrary to its own infinitely flawless and harmonious nature. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." (Habakkuk 1:13.) What is this other *I* or *ego* which seems to interpose itself? The claim that there is a conceiver or experiencer of evil is the claim we name "mortal mind," and it is the root at which we must lay the ax, or the evil will but sprout forth in another form for us.

Having laid down the principle that any negation must be predicated upon a positive, we must abide by that. Mortal mind, then,

³ S. & H. 218:1-2.

⁴ S. & H. 447:20-29, 412:18-20.

⁵ S. & H. 210:25-28.

would have to be immortal Mind in negative aspect, would it not? As usual, we must see that the lie is the truth declared erroneously, in order to make a correction and find the truth in the place of the lie. Exactly how are we to dispose of mortal mind? By finding it to be immortal Mind negatively presented. We have adequate authority for this in Mrs. Eddy's unassailable statement that "matter and mortal mind are one, and this one is a misstatement of Mind, God."

Picking up from that "state of mortal thought, the only error of which is limitation," you begin to experience the liberation that is transfiguration.⁷ But until you have entirely erased the last persistent vestiges of finite thinking, you have not fully and finally identified yourself with and as the Mind which is infinite and divine. Absolutely speaking, this is your starting point and your goal.⁸ You cannot afford to think of yourself as a finite, human being with a private mind, reaching out for the infinity that such a sense of being could never embrace. You must boldly mount the glorious, high throne of Spirit, and from there survey the reality of all things, if you would appropriate your divinely ordained dominion. There is no other way for you.

Right about here is where evil plays its trump card. "What about me?" it says, and if you are not thoroughly alert, you are again caught in its toils by that very question.⁹ Error is real enough from the standpoint of error—but it is real only from an erroneous standpoint.¹⁰ Only error demands an explanation of error. In the light of Truth, it does not exist. Mortal mind is not an entity, something in and of itself, and any effort to account for it as something apart from or outside of Truth, serves only to perpetuate it in your experience.¹¹ Error as a thing can only be explained by explaining it away, and this is possible only on the basis of Truth, and by Truth.

⁷ Un. 35:20-22.

⁸ S. & H. 585:21-22.

⁹ S. & H. 275:6-12.

⁹ S. & H. 555:6-12.

¹⁰ S. & H. 210:28-29.

¹¹ S. & H. 399:23-25.

To the beginner in Christian Science, this issue is the most difficult of all to understand. The desire to account for error, to trace the origin of evil and then to dwell upon that supposititious origin, is as strong with him at this stage as is his need to understand Truth. Yet a mistake cannot be corrected from within its own false premise. Supposing the young student of arithmetic should insist upon an explanation of twice-two-is-five, before agreeing to go on to twice-two-is-four. He would be stymied, wouldn't he? Only at the point where he grasps twice-two-is-four can he explain away twice-two-is-five. Absorbed in error, he could never apprehend the truth; grasping the truth, he is no longer concerned with error. "Even the Lord is in the midst of thee; thou shalt not see evil any more." (Zephaniah 3:15.)

Carrying our rather inaccurate analogy a little further, let us suppose you have told your arithmetical pupil that the mistake can only be attributed to ignorance. In answer to his inevitable inquiry, you would have to admit that ignorance is literally nothing. The perversity of the human viewpoint is such that he would probably seize upon your admission as an excuse to do nothing. As a conscientious teacher, you would have to admonish him that, for all practical purposes, ignorance is very much something and enough of a something to prove a fatal handicap to his mathematical career unless frankly faced and taken care of. Starting from the position of the *ignoramus*—as every human being on earth must—there *is* ignorance to be dispelled by striven-for understanding.

As a temporary expedient, you might find it wise to remind your charge that you cannot account for something that does not exist. There is no way of explaining nothingness. When, where and how did twice-two-is-five begin? It never did begin. It never was.¹³ Nothingness is suppositional, and when you begin to understand somethingness, thought will no longer be engaged with supposition. You will never account for a wrong note on the piano

¹³ Mis. 45:23 only.

by pounding on it; only by playing the right chord is it "explained," or done away with as a problem. You cannot apprehend Truth by contemplating error. The final explanation of error is that it has no explanation, and the sooner you quit trying to explain it, the sooner will you understand it.¹³

Asking *why* error exists implies that it does exist as an actuality, and from that standpoint it is impossible to perceive that it cannot really be. The attitude that demands an explanation of the non-existent excludes the understanding of existence. You will never understand nothingness so long as you try to account for it as somethingness, whether in belief or otherwise, for "error" is simply a name for nothing. Mathematical understanding is not achieved through trying to explain the errors, but only by seeking the truths. Automatically thereby the errors are explained away, so that you are no longer handicapped by them. Finding God as All leaves nothing else to explain. There may be an intermediate period when you are conscious of both Truth and error, but you cannot climb up out of this while preoccupied with the error.¹⁴

Error would have to be actual in order to be explicable. Truth can be explained; error can only be explained away. Being the negation of that which *is*, error can only be explained through demonstration—through the demonstration of that which *is*, of course. "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?" (Isaiah 2:22.) As you see that you cannot and need not account for that which is essentially unreal, you will have done with this hypothetical view of existence and can let thought be engaged rather with the naturalness of divinity.

A lie has only the substance which it borrows from the truth it misrepresents, and to follow that back is to end up with the truth alone. The lie has no independent existence. It can appear only in the realm of falsity as a misreading of true phenomena. Visible only as misperception, it can appear to you and demand an expla-

¹³ S. & H. 472:20-21.

¹⁴ S. & H. 259:32-6.

nation of itself only from the illegitimate, inconsistent, irrational viewpoint of supposition. In the field of human belief, we are involved with opposites, but we cannot dally there. Our practical analysis on the basis of what we *know* to be Truth, takes us step by step up out of the pit to where the supreme realization of Spirit is possible which must exclude now and forever every last whisper of evil. If this were not so, Christianity would be a mockery and Science a delusion.

Every man is equipped with the vision which will enable him to escape the boundaries of finite mentation. But he cannot do that so long as he, like Lot's wife, fixes his eyes longingly on positions outgrown and permits himself to become crystallized saltlike in a preoccupation with the finite view.¹⁵ As you advance in your understanding, you are becoming ever more conscious of the divine Presence and, conversely, ever less conscious of the claim of an evil presence. Exactly in proportion as you attain this divine sense or realization must the erroneous sense fall away, until at last you reach a point where you are not only disinterested in evil, but it ceases to exist for you, in belief or at all.¹⁶ The diminishing concern with evil at each upward footstep reassures, encourages and convinces you of ultimately attaining divinity—the summit of Spirit, where error is unknown and unknowable.¹⁷

Meanwhile, in teaching Christian Science, we are compelled to speak of certain unrealities as if they were realities, since we have no alternative but to address thought where we find it. We unavoidably talk about "mortal mind," since all people are obviously confronted with something best described by that title. We speak of the horizon as though it were a thing to be crossed, don't we? And yet we know that "horizon" is no more than a descriptive title for a nonentity. Why we even base our navigational bearings on the equator, although the line around the middle of the earth is no more than a convenient fiction. Contemporary physics regards space, time and even gravity as illusions of human observa-

¹⁵ S. & H. 323:32-4.

¹⁶ Un. 4:9-15.

¹⁷ No. 30:18-20.

tion; but space, time and gravity have served as frames of reference for practical planning and successful activity these centuries. Likewise, "mortal mind" is but a name for the myth which we will eventually dispense with, but which for the nonce is a working hypothesis that aids us to get our metaphysical bearings."

Just a moment. Look at it this way. The falling apple meant to Sir Isaac Newton a power of attraction exerted between objects, proportional to their distance. Today physicists reject that thesis in toto, explaining gravity as "a distortion in the space-time continuum," with the "law of gravity" no more than a mathematical formula for giving the acceleration of a moving body. Notwithstanding that the old view of gravity as a force is now invalidated, its proponents were enabled to successfully design and operate their complex machinery on the basis of gravity as a force. There had to be a point from which to orient thought with relation to gravitational phenomena. Even so, in the practice of Christian Science, we treat the problems of human experience *as if* they were the products of a hypothetical mortal mind. Only so do we find it possible to orient ourselves with regard to the seeming. As Mr. Kimball used to say, "it" acts like a personal devil and must be handled accordingly!

As a scientific designation, "mortal mind" characterizes the claim which we are obliged to consider in order to correct our current interpretation of existence. As we progress, it may become valueless to us, but right now it remains a useful expression to cover something wholly within the sphere of falsity, and demonstrably so. From the belief side of the question, it is the basic claim which must be dealt with in a practical and vigorous way. The attempt to disregard it would be a tacit admission of its pretensions to reality. Failure to recognize it as a claim only subjects you to its pernicious influence, since it is the claim of an evil, active presence which will handle you if you don't handle it."

It is patent that the claim there is evil has not been disposed of

¹⁸ S. & H. 126:2 only.

¹⁹ S. & H. 234:26-27, Mis. 284:25-28.

so long as there lingers the taintest evidence of evil in our universe. Granting this, the question is: What can be done about it? Perhaps it might be well first to see why we call this claim that evil is by the particular name "mortal mind," and then to look into its nature somewhat in order to analyze it away or resolve it into its native nothingness.

If infinite good is immortal Mind, then finite evil could most appropriately be termed mortal mind. That there could be a consciousness of evil, or evil consciousness, would imply that consciousness is evil, since all experience is indisputably mental, whether evil or good.²⁰ Ultimately, the claim is that Mind is not infinite and divine, but that it is finite and evil. To reduce this to its final essence, the claim is that perfect Mind can unfold negatively as imperfect matter, finite rather than infinite in every aspect, hateful instead of loving in impulsion. The greatest evil, being the suppositional opposite of the highest good, would be the reversal or negation of everything that good is—the claim of evil presence, action, power.²¹

The claim that Mind is not divine, is the claim of evil intelligence, consciously directed malice, preconceived perfidy.²² If you can be persuaded that error is merely inert ignorance, you are already its victim. The postulated opposite of omniactive Principle is not by any means passive ignorance. It is a claim of active evil. It certainly does menace you in your human or belief experience, and you must make no mistake about that! The claim is that it will take the initiative if left to itself.²³ The negation or negative-appearing of irresistible Love is aggressive hate. The reverse of benign Mind would be malicious mentality.

But let's not build up a straw man just to knock him down. What we are driving at is simply the practical necessity for handling aggressive mental suggestion away instead of naively

²⁰ Un. 8:5-8.

²¹ S. & H. 368:1-2.

²² S. & H. 282:26-27.

²³ S. & H. 446:31-32, My. 210:19-11, S. & H. 234:26-27.

ignoring it. Its appearance is our acceptance of it, hence it remains for us to actively reject it.²⁴

All evil experiences must be understood as malpractice. Not the *result* of malpractice, but as *malpractice itself*. "Mental malpractice" means wrong mental practice, and that includes all evil thinking. The claim that there is a malpractitioner is, therefore, the claim that there is mortal mind. Then we are never dealing with malpractitioners as persons, places or things, but with the evil mentation of mortal mind. If we are far enough along in our Science, it is malpractice which we handle in each and every case—and that is an impersonal proposition, as you can readily see. It is a little confusing to say that a malpractitioner is being handled by mortal mind; it is more scientific to say that what you call a malpractitioner is only the way in which mortal mind, as the only malpractitioner, appears. That is why you can safely affirm that malpractice has no channels, mediums or instruments, in the absolute sense.

This false consciousness, or negation of God, is the supreme spiritual wickedness in the high places of consciousness, in the Pauline sense. It seems rather important to get clear on the fact that this negation of infinite good, though multiform in appearance, is necessarily single. This opposer of good is the evil one or the one evil in its ubiquity.²⁵ This is not hard to grasp when you consider that there is but one ignorance, no matter how many forms it assumes. Doesn't your individual thought appear to be a whole crowd of thinkers often in the night dream? And the movie film is not multiplied when its projected image increases from one character to a multitude. Never be dismayed by error's claim to magnitude or multiplicity, for illusion is a state of thinking, not things.

It is the claim of consciousness as evil which is the devil standing in the holy place, scanning the earth with jaundiced eye. Embracing the finite sense of the universe, it can only deceive by

²⁴ Man. 42:4-7, 84:2-3.

²⁵ My. 130:15 only.

coming as "I." Isn't the claim always that *you* can't help interpreting erroneously the divine creation and government? Isn't the claim always, *I* am in need, or *I* see an accident, or *I* cannot understand? If you say *I* am a corporeality, or *I* cognize a matter universe, thought can be as material as pig iron! But it can only come as *I*. Mortal mind could only gain acceptance surreptitiously, by claiming to be you. You would not for a moment be deceived unless it came to you garbed as *I*.²⁶

If you can be induced to accept mortal-mind suggestions as *your* thinking, the devil's wicked design is fulfilled. Your salvation lies in seeing that you are not the evil thinker, for you are constantly at the standpoint of effect, both in belief and in fact. The practical thing is to repudiate the evil thinking as your own or yourself.²⁷ If you don't, existence must continue to be to you material and afflictive, for such mentation would pervert everything and drag you down from the pinnacle. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." (Romans 7:20.) The belief and the believer are inseparably one, as the claim of evil cause with its effect, but it is your business to see that *this one is not you*.²⁸

Watch out that you do not entertain the frustrating suggestion that the only mind you know is self-evidently finite, limiting, human, and that it can no more escape its intrinsic limitation than can the human eye view itself. This is an impasse only from the belief side. It is for the very reason that man's Mind *is* God, that he cannot be held in subjection. It is the claim of mortal mind which would victimize you, and you must turn on evil suggestion as Jesus did: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44.) As long as it can operate undetected as *I*, it appears as your own thinking or believing, and comes with

²⁶ S. & H. 210:25-28.

²⁷ Ret. 67:1-25.

²⁸ My. 242:3-10.

wicked intent. Don't stay there wrangling, though, or you will soon become convinced that mortal mind is, after all, your nemesis. The escape? As always: to recognize the evil as inverted good and so to right it. "Agree with thine adversary quickly." (Matthew 5:25.)

The stigmatizing of mental suggestion as *aggressive* is of such vital moment that Mrs. Eddy made it one of the very few definitely metaphysical requirements in the Manual. If mortal mind can ingratiate itself as something innocuous, it will lull you into apathy and so subjugate you.⁷⁹ But it stands as an evil animus, the negative appearing of true action, the divine impulsion coming as directed hate rather than intelligently intentioned love. This vicious motivation would rob you of your peace and joy and satisfaction, if you let it, for that is its nature and purpose. To naively disregard the claim is to subject yourself to its ravages in belief.⁸⁰

All wrong thinking, or malpractice, is malicious essentially—even though it may come in the guise of good—since the one malpractitioner is evil. While this may appear to you as person or persons (yourself or others) malpracticing, do not be deceived by the language or form of expression utilized by mortal mind. Malpractice can only be where there is the belief of malpractice, for it is wholly belief. No disease or disaster is ever the *result* of malpractice; *it* is the malpractice.⁸¹ A false belief is not the outcome of wrong thinking; it is the wrong thinking which appears as belief. Malpractice is not the cause, but the result. And where is that but where its evidence arises? Are *you* accepting it, either as your own personal belief or as your belief that someone else believes it and indulges it? In a way, everything that is not of God would have to be malicious mental malpractice, wouldn't it?

In order to usurp the throne of Divinity, mortal mind claims to match the Supreme Being at every point, but negatively. For unerring, free and constructive thought, it presents chaotic, inflexible, disastrous mentation. Instead of the infinity of flawless Spirit,

⁷⁹ S. & H. 102:20-23.

⁸⁰ S. & H. 446:31-32.

⁸¹ S. & H. 411:24 only.

it is manifest as decadent matter. It would displace Soul with gross sensuality, Life with death, Truth with error and Principle with vicious mentality. The character of mortal mind is in every way contrary to that of immortal Mind. Mortal mind, by the very nature of the case, would have to be finite, restrictive, afflictive, disruptive, inharmonious, deceitful, perfidious, constantly declaring imperfection in opposition to the perfection of all being.⁸²

The claim of mortal mind would operate to deprive you of everything worth-while and desirable. And until you do away with mortal mind as something—through establishing divine Mind as the only Mind of you—mortal mind is active in belief as your thinking, embodying as it does all that is finite and material. After all, isn't matter essentially just limitation? Isn't it reality outlined finitely in duration and extent? Yes, matter and mortal mind are one and the same thing. This is readily enough understood with regard to your night dream, in which unadulterated mentation is called matter; but the same point is not so readily accepted with regard to the so-called waking experience. It can be, though, and must be, in order for you to gain your dominion.

When assailed with the claim that your Mind is finite, material, mortal, counter that with the confident assertion that this that is Mind unfolding as your consciousness must be infinite, spiritual, divine, and that it cannot unfold negatively as anything else but itself and in accord with its divine nature. To see that evil mind and all its forms are divine Mind inverted—but *divine Mind*—is to rectify the inversion, and to find yourself truly alone with God, and all the hateful aspects of mortality fading away. "*This is Life eternal*"—and *this* is divine Mind. Appropriate your heritage through your God-given authority.⁸³

⁸² S. & H. 252:16-8.

⁸³ S. & H. 325:2-5.

ANIMAL MAGNETISM

Controversy has whirled about Mrs. Eddy's use of the term "animal magnetism" from the beginning, and there are many who question the wisdom of including in "Science and Health," a book designed for all time, a chapter on that subject which they say was regarded seriously in her day but whose exponents are today declared charlatans. They hold that she likely gave undue emphasis to an issue played up in the newspapers of the period, exploited through the theatrical performances of professional mesmerists and dramatized in the lurid fiction—from DuMaurier's "Trilby" to Haggard's "She" and Lytton's "Zanoni"—flooding the village bookstalls. With its advocates discredited, they feel that the whole issue has been thrown into the limbo of popular mythologies.

Even her devoted pupil, Samuel Putnam Bancroft, said as late as 1920 that he considered this the most vulnerable feature of Mrs. Eddy's teaching and that the very phrase "animal magnetism" raises for some of her followers a terrifying specter in place of the unreality so designated.¹ Only a misunderstanding could lead to such a result, according to Mrs. Eddy, for she obviously felt the discussion of animal magnetism an indispensable step.

In explaining animal magnetism, Mrs. Eddy has exposed the mechanism of mortal illusion and has implemented what might otherwise remain a detached abstraction. She did not coin the disputed expression, but borrowed it from those earlier explorers who glimpsed the great possibilities of direct mental influence but regarded it as inextricably bound up with materiality. A little excursion into recent history will make this plain.

The German physician, Franz Anton Mesmer, had experi-

¹ "Mrs. Eddy As I Knew Her in 1870," by S. P. Bancroft.

mented with magnets in the treatment of disease, on the theory that this mysterious force might possibly draw from the bodies of patients the offending elements of disorder. Little was known of pathological conditions in the Vienna of that dim day in 1774, and considerably less of the nature and workings of magnets. So it was not unreasonable, with the data at hand, for such an assumption to be entertained. Getting curative results first with the magnets, apparently, and then without them, Dr. Mesmer concluded that the human body exerted an invisible force of a similar nature, which might conceivably be controlled and utilized for the benefit of humanity. This animistic influence gradually came to be known as "animal magnetism," and that is the only term in general use which properly ties in the concepts of materiality, mentality and influence so as to bring out its localizing, emasculating, personalizing nature.¹

The genesis of the words themselves shows the propriety of our application. The word "magnetism" is from the Greek for lodestone. The lodestone was a magnetic ore, common to Magnesia in Lydia, which was known from ancient times to exhibit the power of attraction for iron and some other substances. More than a thousand years before the Christian era, the Chinese made use of this unexplained property of magnetism in their direction-finding device, the compass, with northward pointing needle. Electricity not having yet been discovered, this was not understood to be a galvanic phenomenon. Essentially, then, the word "magnetism" denotes invisible influence, and is so used in Christian Science.

"Animal," of course, refers to material organism in contradistinction to spiritual being. Man classified in the animal kingdom of matter is immediately invested with corresponding traits and qualities and headed down the road of surrender, deterioration, death. The animal concept of man would picture him as organically material and so subject him to every dire possibility that such a conviction would imply. All this within that concept, of

¹ "Animal Magnetism Unmasked," S. & H. 100-106.

course, for the concept of itself could do absolutely nothing. It would be the *acceptance* of that concept which would operate in one's experience to blight, to corrode, to sterilize.

Hence the conjoining of the two words. *Animal magnetism is the influence of the belief that existence is material.* The operation of the belief, by way of your acceptance, that living being is physical organism, would enslave you, hamper your every thought and act, consigning you and your universe to a helpless, hopeless, doddering demise. With man material, he would be at the mercy of every mundane threat, from the conditions of his own physique to the state of his material surroundings. Imprisoned in a finite shell and plunged into a hostile world, he finds himself living on borrowed time, with the only sure things death and taxes. In order to postulate anything apart from Mind, it would have to be thought of as a material presence, and so we see that the great dragon of the Apocalypse symbolizes the sum total of human error, embodied in the belief that substance, life and intelligence can be material.³

Animal magnetism is the negative statement of spiritual being, and you will have an accurate description of it by reversing the scientific statement of being.⁴ It is the lie that says there *is* life, truth, intelligence and substance in matter, and that man is *not* spiritual, but material. It is the claim of sensation in matter, rather than in Mind, that would raise the belief of pain. It is animal magnetism which is manifest in pain.⁵ Fear is, in a certain sense, animal magnetism. When you endeavor to allay the fear of patients in all cases, you are seeing that fear can only be about yourself or others when thought of as human persons.⁶ This is no superficial anxiety, but is "the *fundamental* error of faith in things material; for this trust is the unseen sin, the unknown foe,—the heart's untamed desire which breaketh the divine commandments."⁷

³ S. & H. 563:8-10.

⁴ S. & H. 411:27-28.

⁵ S. & H. 468:8-15.

⁶ Ret. 31:16-19.

⁷ S. & H. 178:18-19.

This stigmatizing of error in these dramatic terms is designed to awaken students to its evil character and to keep them alert to the deadly potentialities which lurk in its oftentimes innocent-appearing exterior. It is like posting red danger signs on thin ice to warn unwary skaters. And this is most important. The slightest indulgence in materialism is the wedge which opens the way for all the ills that flesh is heir to. The only sin is the believing in a presence material, embodying within itself all hatred, envy, jealousy, malice, revenge, covetousness, lust, desire, and so forth. It includes at once every dread possibility, from disappointment to disaster.

Sometimes we have to be reminded that animal magnetism *appears* to operate through or as people and places and things. How else could anything appear to us? People-places-things is the language of present mentation, our mode or manner of thought or consciousness. But isn't this mortal mind again? Isn't mortal mind, after all, the claim of negation, limitation—hence materiality? Mortal mind and matter are one misstatement of infinite Mind.⁸ What is that but material thinking, or animal magnetism?

Isn't this verily the anti-Christ?⁹ Isn't finity the one opposition to the free unfoldment of divine Mind? Of course, it is. Precisely how does it operate? Certainly if evil came as evil it would be rejected peremptorily. It can only gain acceptance by way of deception, so that we say "error hides behind a lie."¹⁰ This is the method of diversion, the way of suggestion. Suggestion? It is the establishing of a point by indirection, or gaining entry under the guise of something else. It is evil's serpentine way of insinuating itself into your experience. Mortal mind cannot operate openly, but only surreptitiously, through intimation. Its guises are legion, but its wickedness unvaryingly one.

This obliquity is typified today by nearly all our newspapers, which indulge shamelessly in what they dignify with the title of "propaganda." Under the subterfuge of "interpreting the news,"

⁸ Un. 35:20-22.

⁹ Ret. 67:9-12.

¹⁰ S. & H. 342:5-6.

data is slanted and trends implanted, so that selfish interests are served to an extent undreamed of by the average reader. When you are awake to such mental sleight-of-hand, you can almost see the rabbit being put into the hat! It is this same mechanism, in all of its subtleties, which the practicing Christian Scientist has to contend with in every problem which confronts him. If you are alert and informed, you have learned to discount and reverse much of what you read in your daily paper. In like manner, you spontaneously reverse and so correct what you scan in your workaday world.

The claim is never what it appears to be and, knowing this, you are not victimized. It may look like measles or bankruptcy but it is just Satan standing in the holy place of consciousness and calling himself whatever is most likely to deceive you. Now you can see through the disguise always. Whether Shakespeare speaks to you as Shylock or as Iago, you can still see that it is Shakespeare, can you not? Suggestion is the mortal-mind method of deception, which would beguile you into handling appearances only and so baffle you. Evil's variegated propositions are but passing shadows. Disposing of one suggestion without taking into account the suggestor, another suggestion stands ready to take its place. Your task is to unmask the suggestor, first, and then to dispose of him.

To do this, you must understand that *you* do not originate evil, any more than you originate good. As the expression of God, as God being, you are not the origin of good, but the concrete manifestation or embodiment of good; similarly, you could not be the original evil which might appear as your own or yourself. You are never the perceiver, but the perception. You are always effect. Practically speaking, what this effect shall be is a question of whether you are accepting divine Mind as your Mind, with its benign unfoldment, or mortal mind as your own mentality, with its evil mentation.¹¹

Who is the author of the thinking you call yourself? As aware-

¹¹ S. & H. 82:32-2.

ness, you are voicing whatever you are accepting as Mind. If man is God expressed, then God must be where I am expressing Him as I! I am the language of God, in which He is declaring His perfection or defining His nature in idea. The thing to do is to "let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God." (Philippians 2:5-6.) As Herbert Eustace so beautifully counsels: "Let this Mind be Mind to you which was Mind to Christ Jesus!" In this divine identification do you find your sovereign power to think and act rightly.¹²

Is there an infallible way of detecting suggestion? If you know that Truth is liberating, you must admit that anything which would enslave you would have to be opposed to the divine government.¹³ That is your criterion. While you may find certain concessions temporarily expedient, you must know that any effort by others to control your thinking or dictate your attitudes, or any endeavor to "mold public opinion" (to accord with the molder's opinion, naturally!), however noble-sounding the phraseology used to put it over, represents the despotism of malicious mind. The power of Spirit is yours to combat successfully the intimidating evil, *if you know it*.

It may be said that all suggestion is mesmeric, for "mesmerism" is the accepted term for evil influence in operation from the standpoint of materialism. The name—after Mesmer, of course, who first called scientific attention to that phenomenon which he defined as a material mind-force—is utilized in scientific discussion when the grosser, physical side of human thinking is to be emphasized.¹⁴ On the other hand, we usually speak of evil influence as "hypnotism" when we wish to bring out the subtler, more mental aspect of mortal machinations.¹⁵ This latter term was coined from the name of the Greek god of sleep, Hypnos, by the English investigator James Braid, when progressive experience

¹² S. & H. 393:12-15.

¹⁴ S. & H. 484:21-24.

¹³ S. & H. 225:2-4.

¹⁵ Mis. 260:30-32.

and study disclosed that there was nothing material about the strange effects observed by his predecessors, the "magnetizers," or "magnetists."

Because pieces of iron could be magnetized by stroking them with the lodestone, the mesmerists practiced a stroking or massaging technique on their patients, on the theory that they were imparting an animal magnetism from their own healthy bodies to the victims of disease.

Question: Is it true, as often charged, that Mrs. Eddy included such physical manipulation in the practice of Christian Science in its pioneer period?

Answer: The possibilities of thought were so little understood when Mrs. Eddy launched her bark that the mental treatment of disease without the accompaniment of some sort of visible, physical procedure was inconceivable to most students and patients. Pure metaphysics seemed so abstract and vague that they found it impossible to focus thought effectually without some objective human activity. In a sincere effort to emulate Jesus in his healings, the "laying on of the hands" was accepted as a literal deed rather than a figure of speech.¹⁶

So in the manuscript from which she taught her first class, Mrs. Eddy wrote: "Rubbing has no virtue only as we believe and others believe that we get nearer to them by contact, and now you would rub out a belief, and this belief is located in the brain. Therefore, as an M.D. lays a poultice where the pain is, so you lay your hands where the belief is, to rub it out forever. Do not address your *thoughts* for a moment, though, to their body, but take yourself the Soul to destroy this error of life, substance and sensation in matter, to your own belief, as far as in you lies, so that your patient may be conscious of the effect of Soul on him, for this Principle brings harmony with it and destroys the error of sense."¹⁷

Her attitude was simply one of "suffer it to be so now."¹⁸ And

¹⁶ See Appendix, pp. 296-297.

¹⁷ "Mrs. Eddy As I Knew Her in 1870," by S. P. Bancroft.

¹⁸ S. & H. 56:4-6.

it seemed safe enough at first to permit this concession to the human demand for a visible symbol. However, a series of disastrous experiences with students and patients who were unable to dissociate physicality from this practice, convinced her that the manual gesture was not a harmless concession, but a fatal compromise. Therefore, over the stubborn protests of some of her pupils, she positively forbade this physical manipulation as a part of Christian Science practice. This caused her the loss of several valued supporters and the vicious enmity of others.

Few have been the prohibitions demanded of us by our Leader, for the concern or duty or right of the Christian Scientist is not to dictate human action, but to awaken the Christ consciousness.¹⁹ If we do this in any case, the ensuing human action will be in accordance with divine Principle, infinite good, right. After the primitive phases of the practice, with their physical manipulation and personalized treatment, had been outgrown and largely forgotten, few were the decrees issued to the Field touching directly upon truly metaphysical questions. It is significant that one of these relates to the more mental side of the same issue, in that the students under Mrs. Eddy's personal jurisdiction were forbidden to "learn hypnotism."²⁰

Because hypnotism is the antipode of Christian Science, the serious study of it would confuse the average student of spiritual metaphysics and, if associated in any way with the Christian Science movement, would discredit us all in the eyes of the world.²¹ That does not excuse us from taking cognizance of the claims of hypnotism in order to nullify it scientifically.²² The counterfact relative to any error is required to offset that error, and this necessitates an analytical consideration of the claim to be disposed of.²³ (At least that is the relative approach and it certainly is the orthodox procedure.)

The bringing about of the mesmeric trance is no longer a

¹⁹ S. & H. 329:22-23.

²⁰ Man. 53:15-22.

²¹ S. & H. 448:23-25.

²² S. & H. 446:31-32.

²³ S. & H. 233:28-29, 412:18-20.

mystery. Dr. Braid showed that the abnormal mental state, called hypnosis, could be induced artificially through fixing the attention and limiting physical action, so that one's awareness of his surroundings would be temporarily lost through absorption in a single dominating thought or subject. From this it is plain—despite the denials of those who would invest the practice of hypnotism with a certain respectability—that one may be hypnotized without volunteering for it.” Anyone would be subject to this despotic control, theoretically, if a sufficiently subtle line of suggestion could be devised to circumvent his defenses. Only by recognizing these essential aspects of hypnotic phenomena can you be on your guard and alert to its hidden workings. Just denying it wholesale, by generic title, with no discernment of what you are up against specifically, would be woefully ineffectual. Laughing it off as “just imagination” betrays a dangerous ignorance, for hypnosis is a distinct phase of aberrant mentation, and hypnotic suggestion is operative in human experience wherever it is not recognized and summarily dealt with.

The momentary condition of abstraction or deep detachment, occasionally experienced by us all, is a miniature hypnosis and illustrates the whole mechanism. Something can be learned from the fact that the narrowing of the field of awareness in preoccupation does not arise where one is actively engaged in some normal pursuit. Mrs. Eddy, accordingly, urged upon her followers a vigilant attitude of watchful alertness. “What I say unto you, I say unto all: Watch!” was Jesus’ shrewd admonition. (Mark 13:37.) It is of passing interest that Rudyard Kipling depicted his character Kim fighting off the blandishments of the Hindu fakirs by repeating to himself a simple mathematical formula, with the evident object of disengaging his attention from their devices of fascination.

How graphically all this brings out the tricky seductiveness of mortal mind! And how patent it is that the method of deception

²⁴ S. & H. 583:26-28.

can never be utilized in the name of good. The Jesuitical attitude that the end justifies any means is not for us. With the discrimination born of Christian Science, you need not, you cannot, ever resort to mental manipulation. Weird stories are frequently heard of misusing the powers resident in an understanding of Christian Science, but this is impossible. This that is predicated upon communion with God could include no potentialities for harm. All there is to divine metaphysics is the demonstration of that which divinely *is*. Science makes no provision for bringing forth that which *is not*, but only for exposing it as a claim of nothingness in the light of ascertainable somethingness. Our treatment is never an attempt to change people, but is designed to bring out the truth about them as they already and forever *are* divinely.

The method of Christian Science is not to manipulate thought so as to produce a preferred belief. It is, quite the contrary, a process of enlightenment whereby the eternal verities of being are revealed. Mark this. We haven't gotten very far in metaphysics if we think our goal is to bring about a better belief through holding to a divine fact. We are warned at every turn not to rely upon belief, for belief is always deceptive, vacillating, fugitive and, in the long run, futile.²⁵ We are not engaged in the fabrication of beliefs, but in the establishment of facts. We *demonstrate*, through direct apprehension, that which is *already* true—and which may prove to be decidedly unlike anything we could have anticipated.

The general endeavor of the New Thought movement, to bring our present experience into accord with some underlying pattern, to synchronize divinity and humanity, is not the way of Christian Science. And the teaching of the Unity branch of mentalism, that a pictured thing or situation if held to strongly enough will be externalized for us as a new reality, is a far cry from Mary Baker Eddy's original doctrine.

²⁵ S. & H. 297:7-9. See also "Principle and Practice," by Mary Baker Eddy in the Sentinel, Vol. 20, page 10.

Question: Do these various schools of thought spring from a common root?

Answer: Yes. Followers of the magnetic healer, Phineas Parkhurst Quimby, and his champion, Rev. W. F. Evans, rallied around the standard of Mrs. Eddy's pupil, Emma Hopkins, at the time Mrs. Hopkins turned from her editorship of the *Christian Science Journal* to expound her own statement of metaphysics across the country. Holding classes in the key cities, she wound up her tour in a blaze of publicity at San Francisco. Out of this cross-country crusade finally emerged Charles Fillmore, who later fathered "Unity" with headquarters at Kansas City, and also others who spearheaded various phases of the same movement. The sincerity of these people is not to be questioned, but it is imperative it be thoroughly understood that their teachings represent a basic departure from fundamental Christian Science—even though their terminology is confusingly similar. The only thing we all have in common with each other is the claim to heal by mental means. But they mean something quite different by that than we do.

As we see it, the New Thought would enthrone the human mind as God, because it postulates minds influencing minds to the end of making the mortal like the immortal. "In Tune with the Infinite" is their theme song. They accentuate planes of thinking, from the material through the mental to the supra-mental or spiritual. While declaring mind infinite and indivisible, they hypothecate many semi-independencies or "centers" to explain the reciprocity required for the working of their system. The Unity school emphasizes the supposed power of concerted thought—which would necessarily involve minds many. This is clearly incompatible with our concept of Mind and its Science.

It is not meant here to cast aspersions on the New Thought. The foregoing discussion is intended to show the deep cleavage between their thesis and that of Mary Baker Eddy. Their right

to seek heaven in their own way is undisputed and, if we are at all Christian, we shall be happy to leave the final reckoning to that Day of Atonement when we shall all truly be one in Christ.*

John W. Doorly, foremost European lecturer on Christian Science, in speaking of the temptation to condemn all who do not agree with us, writes the author (for publication): "The trouble in all these things is, I feel, that we try to make the other fellow think in exactly the way we think, and it cannot be done. The other fellow is free to present metaphysics in the way it appeals to him. Let us be earnest in season and out in declaring the onliness of the spiritual, but let us grant the right of the individual to attain to this in his own way. Then we will be on safe ground. I read your book, 'Christian Science Class Instruction,' when it first came out and enjoyed it very much. Of course I could see you were not approaching the subject in the same way I was, but I was quite happy about this. Someone else may approach it in another way and with equal value. There is no ultimate to the revelation and translation of infinity. Such a thing is impossible. Each one of us is doing his individual bit, but the subject is infinite and it will take infinity to reveal it. Mrs. Eddy said she did not consider what she wrote twenty-five years earlier the best guide for a present student, and twenty-five years from now they may have a grasp of the subject that you and I do not today dream of. Such inspired writings as those of Isaiah and Paul and Mrs. Eddy, as well as of others to come after—and, indeed, every progressive step—will take their rightful place in the development of the spiritual idea. These footsteps in the understanding and demonstration of reality will never be eradicated and will always remain individual."

* S. & H. 54:29-1, No. 8:19-13, Mis. 224:11-30.

CULTS, OLOGIES, ISMS

"There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matthew 24:24.) But fear not. If you have even the most rudimentary knowledge of Christian Science, *and have it straight*, you can't be misled by spurious doctrines in the name of Christianity or Science.¹

Because it has become the custom in church sponsored class instruction to discuss "the cults," a chapter on this subject is included herewith. Readers who have advanced beyond such considerations will recognize the ensuing discussion is really unimportant and certainly unessential to an understanding of Christian Science.

Not a few adherents of Christian Science, who think of their religion as a church instead of as a science, have lost their perspective in a preoccupation with what they regard as deadly competition. The Boston churchbound naturally look with dismay upon the vastly more imposing development of religious organization by the church of Rome. And, having accepted the rudimentary proposition that everything is mental, they tend to attribute all their difficulties to an unseen opposition called "R.C."

So widespread is this view that it is traditional in orthodox class teaching to discuss at length the nature of "Romanism" and ways of combatting it mentally. In hushed voices and surreptitiously circulated papers, this obsession has grown into a cult in itself. Yet if the Christian Scientist is forever alone with his own being, as Mrs. Eddy avers, he is going to have to purge his own consciousness rather than attributing power to external influences and trying to offset the physical Rosary with a set of rigid mental beads for morning counting!

¹ S. & H. 27:26-27.

An interesting defection was that of John Valentine Dittmore, senior member of the Board of Directors of The Mother Church before his expulsion therefrom for incompatibility in 1919. Mr. Dittmore had won official favor in 1907, when he was Vice President of the Van Camp Packing Company in Indianapolis. Mrs. Eddy was then entangled in serious litigation and he volunteered to exert his influence as a national advertiser to get the magazines and newspapers to slant their news in Mrs. Eddy's behalf. After his quarrel with the Board in 1919, he joined forces with Mrs. Annie C. Bill of London, whom he had formerly refused to see, and together they set up a competing organization which they called "The Parent Church."

Mrs. Bill's claim to distinction lay in her "discovery" that the Manual of The Mother Church was rendered inoperative by the passing of Mrs. Eddy, since the author's written consent was expressly required before action could be taken under many of its provisions. She claimed that her discovery of this point entitled her to succeed Mrs. Eddy as Leader for the same reason that Mrs. Eddy's initial discovery gave her the leadership to start with. It wasn't unconvincing, and she and her consort enlisted a not inconsiderable army to support their "crusade."

The danger of idolatry is strikingly shown here, for both these people began with the usual abject devotion to Mrs. Eddy personally, and then recoiled when they found out that the human Mary Baker Eddy was nothing like the creature their wishful thinking had preconceived.² Soon they were taking issue not only with the author of "Science and Health" but with the book itself, until at last Mrs. Bill could see no inconsistency in combining materia medica with Christian Science practice! She held that the weight of majority opinion governed in human affairs, except when outweighed by an exceptional understanding of Christian Science; accordingly, she proposed that, rather than try to buck

² Man. 64-70, 78:6-15, 79:12-14, 82:6-9, 103:3-8, 104:9-11, 105:1-5, et al.

³ My, 116:1-118:7.

the tide, we avail ourselves of the force of collective belief to reinforce our own position in the handling of disease. This notion of cumulative power through common consent, it should have been obvious, was antipodal to divine metaphysics.

It is interesting that, before his passing in 1937, Mr. Dittemore, like the typical Roman Catholic apostate, recanted publicly and sought refuge in a return to the orthodox Boston pattern. The Dittemore-Bill chapter of Church history is recounted here not because it appreciably altered the trend of events, but because it illustrates the futility of artificial systems of metaphysics, whatever their inception. By his recantation Mr. Dittemore made it plain his desertion of Boston orthodoxy was not due to spiritual growth but to malcontentism. Another lesson this story teaches is that we cannot escape deep-seated indoctrination by any amount of rationalization.

At times prominent Christian Scientists have gone over to theosophy—such as the good Dr. Frank Riley. Transplanted by Madam Helena Petrovna Blavatsky from tropic India to the fecund soil of New York's drab Seventies, this exotic doctrine grew and blossomed with the magical rapidity of the legendary fakir's mango tree. Stripped of non-essentials, the teaching of theosophy is that of spiritual evolution. Beginning with a finite, physical man, it attempts to trace his climb from imperfection to perfection, from the material to the mental, from the mortal to the immortal, and conceives of this possibility through a series of seven stages or planes, from the intimate "astral" to a remote and somnolent "Nirvana."⁴

To accomplish this end, matter would have to be transmuted into Spirit. In his progressive steps, man is supposed to shed his human characteristics whereby we identify him, eventually merging with a great cosmic or universal mind. Naturally, this involves the destruction of the body and the absorption of individuality.⁵ With progress predicated upon experience, theosophy must ex-

⁴ S. & H. 551:12-16.

⁵ Mis. 22:12-14.

plain how such evolution continues despite the interruption of death; and this it does by the theory of reincarnation. That, in turn, inculcates vegetarianism—as a protective measure against eating one's fellow beings! Ambitiously, this Oriental concept of religious science proposes to embrace and to reconcile all the divergent religions, sciences and philosophies.

From this it is evident that Madam Blavatsky's cult would put mind into matter and then try to extricate it to achieve immortality.* In this acme of pantheism lies a subtle fascination for those dabblers in metaphysics who shy at the Christian Science demand to "translate things into thought," because they fear that this might mean the loss of all that is tangible and desirable. The antidote, surely, is not to condemn theosophy, but to show that our idea is one of the redemption of all things, with the only thing abandoned being a wrong sense of things.

In its assumption that it is God-knowledge, theosophy reaches out beyond its fundamental thesis of pantheistic evolution into numerous fields, finding an affinity for all the phases of occultism and mysticism. "Occult" means hidden, and is descriptive of all the phenomena which are considered inexplicable by orthodox standards. "Mysticism" is the claim of blind communion, or religious experience without understanding. It is the contention of Christian Science that the "supernormal" phenomena of occultism belong in the category of the abnormal, and that in proportion as we turn to God as divine Mind, revelation dispels all mystery from religion.†

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." (Deuteronomy 18:10-12.) Specifically, what are these allied arts of the nether world?

* S. & H. 295:8-11.

† S. & H. 319:17-20.

Telepathy, the transmission of thought from one mind to another without material means, is rendered impossible by the understanding that there is only one Mind.⁸ We do not “send” a treatment in Christian Science. We simply correct false belief where it is appearing—that is, at the threshold of awareness—on the basis that consciousness includes all. In treatment we never try to do anything to anyone; we simply know the truth, for that is all there is to any one or any thing.⁹

Clairvoyance and clairaudience, by which some people are supposed to see and hear what is hidden materially without the use of the physical senses, is annulled by the understanding that the only Mind consciously comprises everything within the range of reality, precluding the possibility of other minds to peer or to meddle.¹⁰ Mind’s clear-seeing and clear-hearing of itself is our “immortal Mind-reading.”¹¹

Occultism ensnares the unscientific thinker by surrounding its promises with an aura of mystery, and the serious study of the so-called magical arts cannot be taken up without conceding some validity to them at the expense of your spiritual and intellectual integrity. Glamor is not long a satisfactory substitute for the confidence of sound knowledge. In numerology, the assumption that power resides in the numerical value of letters and the like would surely dethrone indivisible Mind’s omnipotent onliness. And to subjugate the affairs of men to the whims of the stars, as in astrology, would be having effect turning upon effect rather than upon cause, so losing the divine government of creative Principle.¹²

The old-school Christian Scientist was inclined to believe that any indulgence in fortune-telling would lay you open to its predictions, on the theory that you must be accepting its special claims as governing laws, but this view is largely obsolete today.¹³ The theory that the lines in a man’s hand either control or indi-

⁸ S. & H. 103:29-31.

⁹ S. & H. 83:25-32.

¹⁰ S. & H. 122:29-10.

¹¹ S. & H. 127:4-8.

¹² S. & H. 95:13-18.

¹³ S. & H. 297:32 only.

cate his fate, or that the shape of his head determines his nature and possibilities, is voided by the perception of man's wholly spiritual nature as the offspring of a spiritual God.¹⁴ But if you are still dallying with the palmists and phrenologists, you are traveling away from the Shekinah of Spirit. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." (Leviticus 19:31.) The ancients evidently felt such pursuits unspiritual.

As for genuine prophecy, if the olden prophets did foretell evil events accurately on occasion, they must have seen them in the making humanly. However, in their ignorance of the true function of prophecy, they failed to forestall evil's unfoldment in human experience.¹⁵ If evil predicted was bound to be fulfilled regardless of anything we could do about it, salvation through Science would be a myth and Christianity a mockery. The only thing that is really inevitable is the unfoldment of good, and the recognition of this is productive of good in human experience. In prophesying good, we are taking cognizance of the already-facts which are sure to unfold eventually to human apprehension and in divine order.¹⁶ The truly prophetic attitude is anticipatory of good.

The "necromancy" of the Bible is the belief that power may be derived from disembodied spirits by those still living on this plane, implying an unholy alliance between the living and the dead. The word comes from "nekros," meaning a dead body, and "manteia," divination. Isaiah asks why, when we are tempted to turn to the dead in behalf of the living, should we not rather turn unto God. (Isaiah 8:19.) Spiritualism is the belief that people can pass out of their material bodies and yet return to communicate with those who have not yet done so. Since man is never in matter, he does not pass out of it and therefore can hardly return to it.¹⁷

Yet spiritualism is not wholly false. "When the Science of Mind is understood, spiritualism will be found *mainly* erroneous."¹⁸

¹⁴ S. & H. 429:12-14.

¹⁵ S. & H. 385:23-25.

¹⁶ S. & H. 83:26-27.

¹⁷ S. & H. 244:23-27, 289:27-29.

¹⁸ S. & H. 71:21-22.

What's true about it? It is right when it says man is immortal, and it is right when it says that this fact can be proven here and now.¹⁹ But Christian Science reveals incontrovertibly that there is only one plane—namely, the indivisible plane of consciousness—so that man must be now and forever on this plane. That his seeming absence is only an illusion makes possible our demonstration of his presence, as “resurrection”—not as ectoplasmic materialization.²⁰

We do not deny that extraordinary phenomena occur at spiritualistic seances. It is just that we interpret such manifestations from a different standpoint than do the spiritualists. Because we recognize that the human mind is necessarily engaged solely with its own beliefs, we interpret these weird occurrences not as signals from another world or plane, but simply as vagaries of human belief operating on this plane.²¹ Where physical trickery is impossible, we feel that the spectral visitations must be accounted for as self-deception on the part of the observer. But we certainly agree with the spiritualist's contention that man's immortality is demonstrable. Witness the raising of Lazarus, and others.

Coupled with spiritualism is the claim of mediumship, or the belief that the departed communicate through someone living on this plane, called a “medium.” Now if Mind is all there is to man and is omnipresent, it does not communicate *through* something or someone, and does not require any conductor or instrument of transmission.²² There is no inbetweenness to Mind. Even the Christian Science practitioner is not a channel for good; insofar as he is what he ought to be, he is the evidence of good.²³ Jesus appeared as the Mediator because he got himself out from between God and man so that Mind itself would be manifest right there. Mediumship belongs to the relative, material sense of things.

Oddly enough, all the religious denominations teach spiritual-

¹⁹ My. 297:18-24.

²¹ S. & H. 86:29-30.

²³ S. & H. 72:30-32.

²⁰ Un. 63:7-11.

²² S. & H. 78:17-19.

ism after a fashion, and they all set up their mediumship as priestcraft and oracle. Let us be sure that we do not do the same thing in a subtler form, through accepting humanly elevated officials as divinely ordained. "Truth communicates itself," and we do not have to canonize saints to intercede for us!²⁴ As people, we are not God-crowned—not any of us, individually or collectively. There is no hallowed location on earth where the spirit of the Lord is concentrated, and there are not personal agents through whom the divine Esse is piped to the less privileged. We can give human credit where it is due without impugning God's omnipresence."

False theology makes of everything a moral issue and, being unable to prove itself *here*, promises a reward or penalty beyond the grave. Naturally, those church members who are unable to differentiate between church and religion must think of themselves as sanctified, so that the pride of priesthood becomes the scourge of the ecclesiastical world.²⁵ Any church may wield a beneficial influence in its community, or it may act as a breeding spot for bigotry and intolerance. Nor can *any* denomination cast the first stone! To exempt yourself by saying that yours is not a denomination does not make you God's chosen people. There are no class distinctions to the truly spiritual minded. These universal tendencies creep into *every* church, and you only convict yourself when, like the Pharisee of Jesus' parable, you thank God that you are not as other men are. (Luke 18:9-14.)

As Christian Scientists, we are convinced that we have found the Christ. But it would be most presumptuous to think that this would give us a monopoly on good! Authenticated healings have been brought forth by all the cults and denominations, and we should joy unreservedly in anything good. You may call them faith cures, but you must admit the impulsion behind every good is divine. The thing about blind faith is that it must always be characterized by the instability and capriciousness peculiar to the human mind, but what would we do without it before we find

²⁴ S. & H. 85:31 only.

²⁵ My. 117:22-24.

²⁶ S. & H. 270:22-23.

the Truth?" Meanwhile, whether it be the touch of a robe or that of a scalpel which we find indispensable to our sense of healing, it is not a matter for condemnation but of salvation.

No blame accrues to the advocate of *materia medica*, for he is conscientiously following the only path which appears open to him. Of course, that phase of material medicine which "in belief" is experimental is obviously risky "in belief," but it would be unscientific not to recognize that wherever medical practice is developed according to the essential requirements of the human concept, they are unquestionably effective and dependable at that level. The "law of medicine" is simply the way in which the nature of human thinking is apparent in medical matters, and is therefore operative as law until scientific understanding displaces misunderstanding (belief). The nature of the human concept determines the direction of material phenomena.

Medicinal powers are not resident in drugs, but in the mind conceiving them.²⁹ Yes, we may call medicine systematized superstition, and liken its empirical conclusions to the astrologer's arbitrary interpretations of appearances, but we do not deny that it is often accompanied by desirable results. How else could it be, with the human mind dwelling within its own interpretation of existence? Nor would we deprive anyone of the comfort, confidence and aid which he, at his point of understanding, can find only in physical medicine.³⁰ Our duty and our privilege is to lead thought forward so that it will of itself find stable and enduring anchorage in divine Principle. This never involves forcing an issue or compelling a choice. Ours is not to dictate human action, but to know spiritual Truth. You may rest assured that when people actually perceive that Christian Science can heal anything, and heal it surely, perfectly and permanently, they will resort no more to material medication.

The hosts of Aesculapius are today reaching over into psychia-

²⁷ S. & H. 253:32-23, 444:7-12.

²⁹ S. & H. 157:24-25.

²⁸ S. & H. 444:13-19.

³⁰ S. & H. 365:7-14.

try, to keep apace. It is helpful to see that psychology is the study of the human mind *according to itself*. You should be able to size up psychological values more accurately than the psychologist, for his observation is from the standpoint of mortal mind, and a fountain can rise no higher than its source. You have the advantage of a detached perspective from outside mortal mind's self-imposed limits.⁸¹ Divine intelligence *demonstrated* uncovers all the psychological quirks of self-deception. We may not be familiar with the medic's term "catharsis," but we did anticipate him in the technique of detecting and bringing to the surface the offending errors, or "complexes," of human thinking.⁸²

Psychoanalysis is mental dissection, and while it must be admitted that Sigmund Freud has laid bare the carnal mind in all its mechanistic sterility, we still know that happiness does not lie in disillusion but in revelation. "For to be carnally minded is death; but to be spiritually minded is life and peace." (Romans 8:6.) We did not have to wait for the Viennese sage to show us the need to overturn and overturn until that state of mind come whose right it is to prevail!

Psychiatry would convince you that Christian Science is just a form of escapism, whereas it is practicality of the most realistic sort.⁸³ "If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone." (James 2:15-17.) We do not close our eyes to evils, but face them frankly as problems to be solved—if we know our Science. Every genuine metaphysician knows that the ostrich attitude defeats demonstration. We do not merely try to create a Polyanna attitude of fatuous cheer, but our metaphysical work is predicated upon the necessity for beneficial changes in what is generally regarded as the outside, physical world of humankind.

⁸¹ S. & H. 403:14-16, 262:24-26.

⁸² S. & H. 447:20-29.

⁸³ S. & H. 346:6-15.

We may call "rationalization" by the name of justification, but we recognize that it must be spotted to be surmounted. We are not so naive as to suppose that calling wrong right will make it so.⁸⁴ Jesus indicated this. "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." (Matthew 23:26.) We may not be familiar with the term "projection," but we are familiar with that universal tendency to ascribe to others our own failings, and we know as well as the next man that it must be unmasked to be mastered. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Romans 2:1.) And we take protective cognizance of the intrinsic urge to relegate all opponents to the status of mortal mind! "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matthew 7:3.) These things are not new; nor is the mental purification springing from their recognition new.

Are you staggered at the odiousness of carnality, its unexpected variety and menacing stature? Do not fear the inroads of the denominations, the cults, the isms or the ologies.⁸⁵ Unless you are thinking of religion as an organization, you will not believe Truth really threatened. As a human being, if you are sticking to your own knitting, you are finding the Christ and helping others to find the Christ. Doing this, you can confidently leave the outcome of your work to the fiat of the Almighty. If you have actually found divinity through Christian Science, its obscuration by any form of always-transient belief will not ruffle you. What difference does it make if the mirage assumes a new name or no name at all? We have examined some of these schools here not because they are competitive, but because it is useful to bring out the subtle

⁸⁴ My. 235:1-13.

⁸⁵ S. & H. 563:3-7.

deviations which must confuse the promiscuous reader.

As far as deviation is concerned, it must be recognized that there are as many versions of Christian Science as there are Christian Scientists! Anyone who knows many practitioners closely or who has access to full transcriptions of the leading teachers is well aware there is more disagreement on basic doctrine inside the church organization—with its secretive practices—than there can be on the outside where free discussion precludes this.

The views of each individual are bound to be colored by his own background, as well as modified by study and experience. Every progressive scientific thinker must be advancing in his understanding and improving in his application all the time. Mrs. Eddy was unremittingly at revision, having issued 382 editions of "Science and Health," in many of which changes of fundamental importance were made. A study of the various editions shows definite trends toward which she was driving before their interruption with her death in 1910. For instance, the highly personalized treatment set forth in the early days and described in "Miscellaneous Writings" (220:4-15) evolved through research and experiment to the total impersonalization prescribed in the final edition of the textbook. Similarly, the mental retaliation against malpractitioners advocated in early editions was abandoned with the later recognition that "in Science there is no transfer of evil suggestions from one mortal to another, for there is but one Mind." (S. & H., 496.) Thus mental assassination was gradually relegated to the dark ages, from whence it originally came.

In what has Christian Science teaching been undeviating? From the beginning, we have all joined on Mrs. Eddy's unswerving theme that divine law can be invoked humanly through a scientific approach to the all-in-allness of God (good) as Mind.

⁸⁸ S. & H. 306:25-29.

ORGANS AND FUNCTIONS

Possibly the most important of all modern documents to escape the long arm of ecclesiastical vandalism is an unpublished letter from Edward Kimball to Judge Septimus Hanna, written at Kansas City in the winter of 1907, for it settles at last the moot question of what this most distinguished of Mary Baker Eddy's students did teach privately under her direct supervision.

Hidden away for three decades in the Judge's musty files, this priceless piece was surrendered to the Kimball family in 1937 by the Hanna secretary and heir, and it was given me in facsimile by its author's daughter, Edna Kimball Wait, under rather interesting circumstances.

A few country lanes below the dune-encrusted basin of Lake Michigan, Mrs. Wait presides over the charming old house, Waverly Crest, which is the scene of many lively and provocative discussions. On one of my week-ends at the Crest, the talk turned to Mrs. Eddy's public proclamation that Mr. Kimball's clear, correct teaching should remain an everlasting inspiration to the whole field.¹ In view of the fact that fragmentary statements attributed to him are so often contested, I ventured the opinion that it was a pity the essence of his instruction could not be fully documented. "Oh, but Father put it all in a letter!" exclaimed my hostess. And out came the treasure.

On the diplomatic plea that his teaching was widely misunderstood and misrepresented, Mr. Kimball undertakes to outline for Judge Hanna, his successor on the Christian Science Board of Education, the instruction of a class. He indicates that we cannot safely ignore the claim that the teaching generally is not uniform and that Scientists even work at cross purposes, for evil would

¹ My. 297:18-20.

destroy the Movement by discrediting us in each other's eyes and so setting up corrosive hostilities. The gist of his argument is that there should be greater mutual understanding among metaphysicians, and that only by getting together—socially, intellectually and spiritually—can this be accomplished.

Throughout the history of the Church, there have been two divergent trends of thought. There have been those who pursue the negative course—"there is *no* this, that or the other thing"; then there are those of the positive approach—"there *is* a truth to everything." (That is an over-simplification, of course, but it is the main point of cleavage.) We should enlist to establish the true, rather than allowing ourselves to be obsessed with the hopeless feat of trying to do away with that which is untrue. Our textbook says that Christian Science is affirmative.²

Relating his conversations with his teacher on this score, Mr. Kimball calls attention to Dr. Alfred E. Baker who, in his effort to do away with matter or error, appeared to favor a philosophy of annihilation instead of redemption. He quotes Mrs. Eddy as calling the Doctor to task in these words: "Jesus said, 'Stretch forth thy hand,' but all you have got to say is, 'You haven't got any hand!'" She elaborated on this by recalling a patient who passed away at Concord under a practitioner who simply declared there wasn't any case! Denouncing such negativism, she said the patient couldn't possibly get anything curative out of it. What appears to be a material man may not be what he seems to be, but we do not try to wipe him out of existence!

Because there cannot be a lie without the truth to lie about, the spiritual fact, or idea, of whatever we see as matter must be all right—"perfect in God," as Mrs. Eddy put it. Christian Science comes not to destroy, but to fulfill. The business of the metaphysician is not annihilation, but transformation. Would it transform or annihilate to say there is no body, or there is no hand? If there were no counterfact to "My body is sick," what could

² S. & H. 418:20-21.

you do to forestall death?³ If there were no opposite affirmation to "My heart is imperfect," then the ultimate would be disaster, rather than redemption. What is the opposite affirmation? To say there is no heart would be irrelevant. The specific counterfact is, "My heart is perfect."

Naturally, one cannot properly say this while thinking of heart as material. Only from the standpoint that Spirit constitutes all can he make such an affirmation. If there is anything true about heart—and there must be, or we couldn't be aware of anything called "heart"—it must be spiritual, and therefore indestructible, omnipresent, safe and sound. The constricting clamps of fear are taken off the ailing concept of heart the moment you see that heart, in its true being, would have to be spiritual. Mr. Kimball gives the immediate offset as: "We have a perfect heart in God." After thoroughly talking out this phase of the subject with Mrs. Eddy, he repeats her instruction verbatim as: "*Declare, 'I have a perfect liver,' and let the spiritual import of this declaration destroy the false concept about liver.*"

There! That is the pith of it! It is surely superfluous to add that the transforming power does not reside in the words employed, but springs from the grasp and realization of their meaning. It is not what you say, but what you mean, that counts. And you will say what is most useful under the circumstances in any instance if your thinking is what it ought to be. Reducing everything to its common denominator, you recognize that anything wrong in your experience would be a wrong sense of a right something.⁴ The knowledge of this simple fact is a leavening influence at all times. The finite view would translate spiritual ideas into materialistic beliefs, and to spot this device of finite mentation is to bring into play that law of resiliency which releases the human concept to the spiritual ideal.⁵

As human concepts, everything from organs and functions to

³ S. & H. 233:28-29.

⁴ S. & H. 585:10-11.

⁵ S. & H. 257:15-17.

mollusca and radiata would be material, temporal, finite.⁶ But when this interpretation of being is transcended, all things, including “mollusk and radiate are spiritual concepts testifying to one creator,” God, so that earth is filled with His glory.⁷ There is no question here of man being organic, spiritually or otherwise.⁸ Our Leader is quoted as saying: “There are no organizations of Spirit whereby to live, and no matter whereby to die.” Mr. Kimball complains that some of these absolutely correct statements have been grossly misconstrued throughout the field, because torn from their supporting contexts. “What I do say,” he writes, “is that there is some idea, some perfect idea of Mind that mortal mind has counterfeited in its presentation of liver; so one should declare for the perfect body, the body of right ideas, which is the spiritual body.”

If we are about our Father’s business, we are exchanging the objects of sense—which must include the organs—for the ideas of Soul.⁹ This quenches the fear that would define all things materially. It is the process of salvation which must overturn, overturn [reverse] all, until he [the Christ consciousness] come whose right it is to prevail. (Ezekiel 21:27.) The story of Jacob’s struggle at Peniel depicts the endeavor we are all engaged in, the endeavor to grasp reality in the place of illusion. All night, through the darkness of error, we wrestle with that materiality which dawn shows us to be spirituality misperceived. All there is to matter is Spirit—just as all there is to twice-two-is-five is really twice-two-is-four. (Genesis 32:24-30.)

Mrs. Eddy showed the practical application of this principle in the very first edition of “Science and Health”: “Meeting the affirmative to disease with a negative, neutralizes the positive belief and its effects on the body, making discord become negative to harmony, and introducing the science of being.”¹⁰ This some-

⁶ S. & H. 556:3-9.

⁹ S. & H. 269:14-16.

⁷ Mis. 361:9-16.

¹⁰ S. & H. 1st Edition, 426:25-29.

⁸ Mis. 56:21 only.

what cryptic passage may perhaps be more readily understood by interpolating the negatives and positives: "Meeting the affirmative to disease (I am sick) with a negative (I am not sick), neutralizes the positive belief and its effects on the body, making discord become negative to harmony (establishing harmony as the positive fact), and introducing the science of being (divine understanding)."

The ghost that startles you on the midnight path may be only a post in the moonlight, but you must see it for what it really is before you can call it a post instead of a ghost. Need it be said again that we are required to distinguish between the fable and the fact? The tares and the wheat never mingle, but we do not try to separate them until the harvest—that day of reckoning when the finite sense of the infinite (the tares) no longer accompanies the infinite (the wheat).¹¹ It is well to note that matter, or the finite appearance, misrepresents creation. It is deceptive in every aspect. As we perceive this more and more, the real man becomes more evident in thought, character, action and appearance.¹² "Spiritual" does not mean blurred and ethereal; it means substantial, concrete, concise.¹³ But to find that matter is Spirit falsely cognized is not to think of Spirit as matter!

During one of our Leader's classes, little Edna Kimball was permitted to sit on the platform. Pausing in her discourse, Mrs. Eddy looked down and asked whose child she was. She replied, "God's child." The teacher then placed her hand firmly on Edna's shoulder, saying, "Is *this* God's child?" "Oh, no!" was the little girl's prompt rejoinder. This differentiation is unfailing with anyone who has the most rudimentary acquaintanceship with Christian Science. However, the line of demarcation is on the belief side of the question, and this must be recognized if one is not to succumb to dualism. There is literally but one creator and

¹¹ S. & H. 72:13-16.

¹² S. & H. 317:16-20.

¹³ S. & H. 129:7-10.

one creation, and it is for this very reason that we are able to demonstrate perfection *here*.¹⁴

You are not going to waste time shadow-boxing with matter. To think of it as something to be disposed of is to saddle yourself with it. Nor are you going to be indiscreet in your statements on the subject. If you were to say to any man you met that matter is not the chunk of stuff it seems, your statement would be absurd, for matter may be perfectly real to him and perhaps the only thing that is real to him. You cannot say there is no matter from the standpoint of matter, but only from the standpoint of infinite Spirit. Anyway, you are not engaged in getting rid of matter, but in getting Spirit. Let your gaze rest upon the real if you would lose sight of the unreal.

You must always work from the basis of Spirit's allness. This that is Mind unfolding is God appearing, and so is the embodiment of all that is good and worthy and desirable.¹⁵ If this is God appearing, the recognition of that fact establishes the divinity of the appearing. The only presence there is or could be must be God, so that God is the only presence to a seed, a thought or a flower.¹⁶ This is your basic premise and you must return to it persistently. Only the material-minded could read pantheism into this, for it is patent you could not be recognizing the infinity of pure Mind and still retain any trace of materiality. Ascertaining that materiality must be spirituality negatively appearing, your cognition will be rectified, so that incorruptible, ineradicable substance is established for you as the only substance.¹⁷

"Transforming," "translating" and "exchanging" are simply synonyms for "understanding." It is understanding which establishes everything, from the lowly atom to the mighty universe, as Mind manifest.¹⁸ Since the spiritual reality is the scientific fact in every last thing, we must acknowledge that all the things of experience do exist—though perhaps in a different way than we

¹⁴ Mis. 251:20-24.

¹⁵ S. & H. 471:18-20.

¹⁶ S. & H. 508:5-6.

¹⁷ S. & H. 572:10-11.

¹⁸ Mis. 190:1 only, 26:5-8.

have been wont to regard them. Objects of sense *rightly understood* are ideas of Soul.

Are there spiritual organs? it is often asked. The answer is that the word "organs" is misleading. "Organic life is an error of statement," because Life is not built up of interdependent parts.¹⁹ The divine idea is hardly a machine constructed of interlocking units. Nevertheless, there must be a specific truth about any aspect of existence which we apprehend—no matter how imperfectly we may apprehend it. As we advance in Science, we are enabled to discern the spiritual fact of *whatever* the material misinterpretation would depict.²⁰ Advancing understanding brings the spiritual meaning as opposed to the material. "It is the language of Soul instead of the senses; it translates matter into its original language, which is Mind, and gives the spiritual instead of the material signification."²¹

Our textbook insists and we must agree that divine Principle is supreme in the physical realm, *so called*, because if Mind is all, it is the only thing that could function.²² Outside the realm of understanding, the divinely mental is *miscalled* "physical," but it remains spiritual just the same. Mind could not possibly reach outside of itself and control something that does not exist. Mind includes nothing but itself and rules only that which it embraces. If the functions are subject to Mind—as they indubitably are—they must be Mind functioning. To discover this is to find them divinely successful. Mind governing its own formations means Mind controlling its own manifestation or expression of itself as thought.²³ What this looks like at the moment depends upon how you are looking at it.

We do not abandon things, but only the material sense of things. When you say that what appears to be an organ must be a spiritual idea or verity, what the man in the street thinks about

¹⁹ Mis. 56:21 only.

²⁰ S. & H. 585:10-11.

²¹ Hea. 7:6-10.

²² S. & H. 427:23-25.

²³ S. & H. 514:6-7, 209:5-6.

that organ is not the spiritual idea by any means! Notwithstanding this, you could not possibly demonstrate perfection of organ if there were no organ perfection to demonstrate.²⁴ To "heal" a defective organ through Christian Science, you must prove that the organ is perfect, must you not? The extraordinary notion, so often put forward, that by knowing there is no organ you demonstrate that nothing can be wrong with it (sic!), is farcical and sometimes disastrous in practice.

Principle functioning in different capacities may be at the moment inconceivable except as a collection of material organs, but we judge not according to appearances. Spiritual identity must include all the distinctions which we imperfectly perceive and grossly misconstrue as the physical organism, so that our primary concern is to direct attention away from material sense testimony to the wholeness of infinite Spirit, expressed as spiritual understanding.²⁵ We concede that there is a specific verity in the case of each organ and function, while seeing clearly that being could not be organic. The deific Ego is not an organization of entities. At the same time, the only functioner, Principle, is multi-form in office and so its various functions are forever distinct. Naturally, the individual functions cannot be conceived of physically without setting up many functioners (or organs), because distinctness can only appear physically as separateness.

Let us repeat that the misperception is not a thing or entity in itself, but something seen wrongly. Therefore, it is not something to be done away with, but a sense to be rectified. That you are aware of a thing proves that it *is*; but *what* it appears to be is determined by your current degree of understanding. Functions "are physically mortal, but spiritually immortal" since "matter is substance in error [and] Spirit is substance in Truth."²⁶ The initial step, of course, is to recognize each thing as a divine fact misinterpreted. Sometimes that is enough, in actual practice. But the

²⁴ S. & H. 267:19-25.

²⁶ Un. 37:17-18, Ret. 57:17-18.

²⁵ S. & H. 581:19-22.

more advanced approach is to ascertain what aspect of reality is being misrepresented or misapprehended, for Mind maintains its various manifestations like numbers which do not blend though governed by the same principle.²⁷ "Inorganic" does not imply a merging or dissolution of identities; it simply means non-structural.²⁸

When you grasp firmly that functioning is Mind functioning, you will find your dominion in the fact that all functioning is *incidental* and *inevitable*.²⁹ The endeavor to abrogate or extinguish a function only serves to make of it an anxious obsession, to warp and possibly pervert the sense of it. "That body is most harmonious in which the discharge of the natural functions is least noticeable," our book affirms. Not, mark you, where the functions are dispensed with, but where they are subordinate.³⁰ Life is not dependent upon pulse, but pulse is an evidence of Life. Pulse will be present wherever Life is present, you may be sure. This lifts the fear which would constrict pulse in belief.

Take respiration. As soon as you turn your attention to breathing, it ceases to be spontaneous and natural, becoming labored and irregular. Turning thought away again, the lungs resume their normal, rhythmic, harmonious activity, and you are aware of no effort in that direction. If fear can contort the face, it certainly can contort the liver, for all is mental. And what is fear, ever, but the basic conviction that existence is material? That is why the Christian Scientist takes the best care of his body who leaves it most out of his thought.³¹

The accent, however, should not be on blinking matter, but upon reverting to Spirit. If any object to you is material in belief, you are believing it to be material, obviously, and you do not take the curse off of it by dubbing it "counterfeit" and "suppositional." The *so-called* physical is actually spiritual in the last and only right

²⁷ S. & H. 588:11-15, 513:17-21.

²⁸ Mis. 22:12-14, S. & H. 507:7-10.

²⁹ S. & H. 122:29-10.

³⁰ S. & H. 478:18-20.

³¹ S. & H. 383:6-11.

analysis, regardless of any interpretation with which you are confronted. Recognizing the negative statement as Truth defined in obverse, you arrive at the point of glorious transfiguration. Heaven is not a vacuum, praise be! We do not try to get matter into heaven, but we prove that all form, color, quantity and quality are of Mind, and so tangibly eternal."³³

But keep clear that the negation is not something apart from the thing negated, for dualism would subtly thwart scientific demonstration anywhere."³⁴ There are not two creations, but just one, and that one is spiritual. What you are seeing as an external world of matter is actually a subjective picture, entirely mental, and therefore neither requiring nor occupying space. This is amply illustrated in the night dream. The infinity of Mind is not a spatial or dimensional proposition. You cannot get outside of consciousness to do anything at all. You do not attempt to do anything to a patient; you simply know the truth about him, for that is all there is to him. From the standpoint of Mind, you can and must declare positively and vigorously on the side of Mind, and with all the power and authority of Mind itself.

Only because there is a truth about all the objects of awareness can we "heal" the sick, restore the sight of the blind, recover harmony here. If *this* existence that you are conscious of is not the spiritual existence—however wrongly interpreted—how can you expect to prove its wholeness and flawlessness? How can you demonstrate God to be supreme in the "physical realm" without finding out that it is only *so called*? What is unfolding to you (or as consciousness) is Mind, not matter. The human recognition of this is the tool with which you work. It is certainly no accident that in a great many of Mrs. Eddy's references to matter, she labels it "so-called."³⁵

According to our textbook, what we have been calling matter and spirit indicates states and stages of consciousness. Are these

³³ S. & H. 512:21-24, 247:19-27.

³⁴ S. & H. 427:23-25.

³⁵ S. & H. 270:7-10, 207:6-7.

phases of thought objective (external) or subjective (within)?” Not “out yonder,” but *here* it must be that anything is consciously present. “The kingdom of God cometh not with observation [looking about]: Neither shall they say, Lo here! or, Lo there! for, behold the kingdom of God is within you,” Jesus declared. (Luke 17:20-21.) To be specific, is your hand material or spiritual? You know you have a hand, for you can consciously move it about. Now if Mind alone embraces all action and volition, what moves your hand?⁸⁶ What, indeed, but Mind! What do you know of matter-hand? Only that which comes to you as a mode of thought, for matter of itself senses nothing.

But beware of trying to put hand into matter! “Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord [Mind]” (Jeremiah 17:5)—for you cannot do this without incurring all the trials and vicissitudes intrinsic to material existence. With the acceptance of substance as matter, volition is imperiled.⁸⁷ But, after all, is the fleshly hand material or mental? The answer is plain. Granting that matter is Spirit misperceived, it can no longer come to you as matter, with its limitations and restrictions, but must come instead as the glory of pure Mind, “harmless, useful, indestructible” in every aspect.⁸⁸ Do not cower before matter as a thing that can do something, but follow the shadow back to the substance, so rectifying the afflictive misinterpretation. Then, like Jesus, you will not see the withered hand, but will see it as it must be in the sight of God, good, so that the man stretches it forth.

What a precious precept! But tread with caution in voicing it. Yes, you would suppose everyone would joyously welcome such an emancipating idea, but the depravity of mortal mind is such that, as Mrs. Eddy writes, “That man was accounted a criminal who could prove God’s divine power by . . . spiritualizing materialistic beliefs.”⁸⁹ Mortal mind is as unreconciled as ever to the

⁸⁶ S. & H. 573:5-12, 19-23.

⁸⁷ Mis. 28:6-7.

⁸⁸ S. & H. 316:25-28.

⁸⁹ S. & H. 187:22-23.

⁹⁰ S. & H. 514:28-30.

coming of the Christ, Truth, whether in or out of the Church. The thought that cannot grasp this pearl of great price is resentful, and the usual reaction is to charge *you* with being off on a tangent.⁴⁰ The orthodox type—the “faith Scientist,” as Mrs. Eddy so rightly stamps him—clings fondly to his suppositional world paralleling the divine creation, despite the obvious fact that he can never attain divinity that way.⁴¹

He who constantly warns you of pantheism is the sure victim of dualism. But he resents bitterly anything that would disturb his complacency. “My father always said,” quotes Mrs. Wait, “that if you are seeing anything different, you had better keep it to yourself!” If you do not realize the importance of keeping revolutionary statements sacred, you are liable to find yourself at the wrong end of a witch-hunt.⁴² *Let sleeping dogmas lie.* With hostile people, you are seldom given the opportunity to explain your position; or, if you are, it is only to address a closed mind. If charged with spiritualizing matter, tactfully state that you are dematerializing thought. If that is not enough, all the words in the world will not suffice.

⁴⁰ S. & H. 92:21 only.

⁴¹ Sentinel, Vol. 20, p. 10.

⁴² Mis. 294:6-7, 12-23, No.8:19-13.

PREMISE AND APPLICATION

Indulging in theory without tracing the human correlatives not only fails to explain divine Principle, but it brings confusion and culminates in the most fallacious attitudes and actions.¹ There is something very insidious about a false sense of Christian Science, for it would sweep away natural practicality, and every humane consideration as well, leaving nothing in their place but sterile academic precepts. A disregard of mankind's requirements is a dead give-away of the smug theorist and must always be regarded as a danger signal.² Jesus did not feed the hungry throng on platitudes but upon fish and bread.

Very well, then, let us see how we can *apply* the ontological principles discussed to the outward-appearing circumstances. Without attempting to reduce the practice of infinity to finite mechanics, we can indicate in a general way, through concrete examples of actual treatment, the manner of turning to divine Principle in the solution of mundane problems.

Supposing we start with a case selected at random. Here is a young man just entering military service, who dreads the physical exposure entailed because the doctor tells him he has "glandular atrophy, due to mumps, not disqualifying for active duty." While metaphysical work was taken up in his behalf, his anxiety was allayed and his poise restored with this summary of the salient features involved:

"Because everything about man, about *you*, is constituted of Spirit, through the scientific discernment of *whatever* the material senses behold, you are enabled to establish that there is no atrophy,

¹ My. 218:15-20.

² S. & H. 365:7-14, 366:12-21.

in belief or at all. The thing to do is to translate *everything* through Soul, so finding it unimpaired, intact, thriving. Of course you are not doing this when you leave it in the realm of intellectual gymnastics—and, as you well know, the tendency of everyday thinking is to yield to the palliative of emotionally charged words, rather than to fight through to reality. Whenever we are assailed by error in belief, our reasoning in accord with Principle must be vigorous enough to offset the error in belief.

“Holding substance to be Spirit does away not with a substantial sense of being, but only with the insubstantial, decadent, frail and unbeautiful characteristics inherent in the finite concept. With substance understood as spiritual, there is nothing wrong with anything. The adequacy, vitality, efficiency of substance are the already-facts, to be momentarily demonstrated. As Spirit, the reality of all things is vividly tangible, palpably apprehensible, substantially and practically present. Rest in that knowledge, where no blighting slant on things can corrupt, disrupt, arrest, destroy or despoil.

“To be specific in this instance, remember that *what* you are seeing, no matter *how* you are seeing it, is never anything *static*. It is living Mind actively unfolding. There is no inanimate idea. Because it is unfettered in its irrepressible unfoldment, Mind exhibits no atrophy or arrested development in any direction; and your practical realization of this fact corrects or clarifies your present sense of it, so that the appearing must be that of symmetry, concord, unblemished contour, right functioning.

“Maintain steadfastly that the only substance to a seed, or a thought, or a flower—or a gland, to be consistent—is the Mind manifest in it. When you admit that God is literally All, He is all there is to all. Then you will see there is nothing wrong with any *thing*, since God is the only thing in existence and there is nothing wrong with that. ‘God is everywhere, and nothing apart from Him is present or has power,’ your book tells you.’ What

* S. & H. 473:8-10.

exactly do you know about whatever confronts you? In its true nature, it is spiritual, good, omnipresent in all of its integrity, so that it is uninhibited, immortal, living, loving, happily accomplishing.

"If you were knowing this, you could not for a single moment entertain any embarrassment over anticipated exposure, since you would see that there is nothing to be revealed but infinite perfection, in every aspect of being. It is your business to find that everything about you is normal, virile, comely beyond all misconception, for it is no less than Soul in expression, Truth disclosing itself, God manifest. This is your primary step.

"Your sense of dominion slips from you when you grant that anything could be outside of what you call your consciousness. You cannot afford to harbor the fancy that someone else or others 'out there' could be observing your assets or your defects, in belief or at all. ('In belief' means you're believing it.) All experiences are subjective. Cognizance constitutes all evidence; so, rather than being objective—as it certainly appears to be—everything is always and wholly within the confines of awareness. In this lies your dominion over what you consider yourself and everyone else. What you describe as 'someone else observing you,' is necessarily Mind seeing itself, since Mind is indivisibly One and All. The understanding of this promptly does away with every last trace of self-consciousness, timidity or undue diffidence, of a surety.

"The law of the divine Mind to the divine body becomes, through your understanding, the law to any sense of body that you may entertain. That is why 'the perfectibility of man' is within your province.⁴ The law of perfection is not the law to the case, however, unless it is humanly apprehended. The recognition of perfection as the nature of all being embodies the power of enforcement, and our declarations—if made with any degree of realization—constitute the enforcement of the divine law right where we are at the moment, in belief or otherwise. If you cannot

⁴ S. & H. 110:9-12.

see this immediately, say it. And keep on saying it, until you break the mesmerism—for words, if they have any meaning for you at all, give impulse to thought, and you cannot ever declare the truth of Being without having something happen.”

The mental argument utilized in Christian Science is admittedly a human auxiliary, but many practitioners consider it indispensable in treating.⁵ The difficulty with this position is that all metaphysicians analyze cases differently—as you will very quickly learn if you consult a number of practitioners in any given case. All argument is predicated on correct diagnosis and how can you be sure of “the type and name of the ailment” when other metaphysicians disagree and doctors of material medicine are uncertain?⁶ Analysis may be necessary in teaching Christian Science, but it does not follow that argument is an essential part of treatment. “Destroy the foe” is no more than a figure of speech if your goal is to establish God as literally All-in-all.⁷

Moreover, you may know the essentials intuitively, with a conviction that brooks no challenge, but you still require the confirmation of their soundness, by way of reason, for them to be of any practical value. This is what we mean by “the spirit and the letter.” In everyday practice, neither is enough in itself, but one must fortify the other.⁸ The confidence partaken of pure spirituality must be supported by logic irrefutable, for it is necessary we see that the facts of being are susceptible of scientific analysis and effective application. Your understanding must be implemented, if it is to do anything outside the sphere of theory. As a human being, you positively have to have something concrete that you can lay hold upon in your hour of trial.

What we ordinarily call “treatment” must lie within the scope of human mentation—even though it is designed to achieve that divine realization which lies beyond such finite thinking. Where metaphysical argument, or reasoning with Principle, is found

⁵ S. & H. 454:31-2.

⁶ S. & H. 412:18-20.

⁷ S. & H. 419:4-7.

⁸ Mis. 195:5-12.

desirable or requisite, it must be specific. There is no magic about Christian Science treatment. There isn't a thing to a treatment that is not specifically included in that treatment. And since the argument is concerned with the finite sense of things, it must be appropriate and applicable to the particular situation in which it is used. Your method or approach may alter apace with your growing understanding, but from moment to moment it must take such solid form as you can confidently work with.

For instance, when confronted by paralysis, you may find it essential to establish that locomotion, if it exists at all, exists forever as the uninterrupted, unlabored, direct action of pure Mind. Tic? You might have to see that there can be no involuntary motion, since the only movement is by the conscious volition of living Principle. Allergy? Spirit is not allergic to itself and there isn't anything else. Vitamin deficiency? The only substance is completely itself and so is never deficient in any element natural to completeness. The thyroid? Its substance is Spirit, its condition is perfect, its action is harmonious. Hypopituitarism? You may be told that the pituitary gland affects the stature and proportions. What controls growth, really? Prolific Principle does, of course—whether called Principle or pituitary, and however seen.⁹

You may find it expedient with certain syndromes to pursue a more elaborate analysis. What about pyorrhea? If you always thought of teeth and gums together, they could never separate. But you don't handle separation; you handle mesmerism—the mesmerism of misinterpretation, inversion, negation. If you handle separation as anything but mesmerism, you will be as helpless as if you were trying to kill the beasts in a child's nightmare instead of awakening him to the nature of the illusion. Is gum infection involved? The substance of gums would have to be incontaminable Spirit.

As for bacteria, the only thing that is doing anything is the germ of infinite Truth, forever about its Father's business.¹⁰ So

⁹ '01, 9:4-5, Mis. 206:17-19.

¹⁰ S. & H. 361:25-26.

seen, it no longer appears as something preying upon something else, but as prompted by Love. Asked if there were no germs, Mrs. Eddy answered pointedly that there were no *disease* germs.¹¹ A better sense of microbes might find them working legitimately in the production of cheese and butter, in the counteraction of decay, in bodily immunization, or some other wholesome function undreamed of before. Because you occasionally see a bad man, this does not mean that men are innately bad. So it is with all God's creatures.¹² The fact must be brought out that they are, not shall be, perfect and eternal. Speaking of microbes, Mr. Kimball said we must get them to stop eating and go to Sunday school!

Insanity? There's nothing wrong with *Mind*, surely. The claim is that the thing that thinks is imperfect or impaired. You may call it brain, but the thing that thinks is divine Mind as cause, or Principle, and there's nothing wrong with that. It is no play upon words to say that Principle is head. Understanding this, you will not be entangled with finite appearances. While on the subject, note Mrs. Eddy's statement that dementia is a constitutional claim, a tendency latent with the patient which is brought into play by environmental pressures.¹³ Which is another way of saying that, if insanity arises, the claim is that the thinking apparatus is defective or inadequate to the demands upon it.

Following this line of reasoning in another direction: can head be stopped up with a cold? There is no congestion in Mind nor possible to Mind. Does mucus accumulate obstructively? With Spirit the reality of all things, whatever there is to secretion or excretion must be natural, normal, harmonious. Absolutely speaking, substance does not increase nor decrease, but is omnipresent good, whatever its language. All that could be meant by quality and quantity must be maintained in perfect equipoise by Principle, which in expression is commensurate with itself. This explains concord, balance, symmetry.¹⁴

¹¹ Sentinel, Vol. 7, p. 671.

¹² S. & H. 514:28-30.

¹³ Journal, Vol. 13, p. 133.

¹⁴ S. & H. 512:21-24, 110:9-12, 304:16-17.

Do not infer from what has been said that you can handle cases more efficiently by delving into medical lore, time-honored or contemporary. It is not a question of what the world thinks about your case, but a question of what you think the world thinks. Which is to say that you are obliged to handle precisely what the belief is to you as it looms on the threshold of your thought. Whether you seek a medical diagnosis in any instance is determined entirely by your sense of need in that direction. If you establish a right perspective, medical pronouncements can neither aid nor retard your metaphysical work. No belief can take hold in your experience unless you entertain it.¹⁵

Besides functional disorders, we are of course called upon to handle an endless variety of organic difficulties and pathological conditions quite unlike those we have enumerated, but we need not become lost in the ramifications of belief. Our basic approach remains the same all the way through our work. Reasoning out from Principle, we dispose of any particular imperfection, so leaving the mental horizon unobstructed. It is neither necessary nor desirable to classify errors or to try to set up fixed arguments to cover them all individually, and no attempt will be made here to do so. However, it may be profitable to cite a few more variations of error handled scientifically, for the sake of orientation in the practice. The ape of God mimics every phase of divinity, but these arguments seem to prompt the most questions:

What is tumor but an abnormal growth—activity on a tangent? Confronted with tumor, we do not deny growth, but *abnormal* growth. "Growth is governed by intelligence; by the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God."¹⁶ The current medical opinion is that cancer is a rebellious cell reproducing, but it is up to us to demonstrate that the only reproduction is of Principle and by reflection. That this rebellion could be started by irritation of either a physical or chemical nature, as is sometimes said, is precluded by the understanding

¹⁵ Mis. 83:12-17.

¹⁶ Mis. 206:17-19.

that Soul is not in conflict with itself and that there is nothing apart from or in addition to its infinity. That there is no such thing as incurability is proven daily in the practice of Christian Science, and this knowledge breaks the mesmerism which would block you.

There are other ailments and functions which may not at first glance lend themselves to like analysis. The divine character of certain functions is not so readily ascertainable. In appendicitis, does the appendix have a function—or is there an appendix? You may not know the purpose of appendix or tonsils, but you cannot consistently deny their existence or utility. What you do deny, when necessary, is appendicitis or tonsilitis. You deny any deleterious purpose or results. You do not have to speculate on their relationship to the bodily economy in order to establish that inflammation and infection are impossible to the divine functioner.

Simple constipation illustrates the point. Obviously, it isn't enough to say that God never made constipation. But one may wonder how there could be any such thing as "elimination" about Spirit, Soul, Principle. What has perfect Being to eliminate? Is there any place outside its own infinity to eliminate to? Elimination, *as such*, may not have any validity in the Godly scheme of things, but that does not do away with the necessity for what we are calling elimination. Whatever we humanly behold must have a divine reality.¹⁷ We certainly do behold something called "elimination"—and we had better continue to behold it, if we expect to stay around!

Then let us acknowledge that elimination, so-called, is a divine activity and therefore unimpeded, unobstructed, useful—yes, and even beautiful. Not in the way we have been thinking of it perhaps, but in the way that we must find it eventually. You cannot say there is no elimination. That is constipation, and it is the very thing that error (in the guise of spirituality) would have you accept. Similarly, digestion is maligned in the name of good. True,

¹⁷ S. & H. 585:10-11, 207:27 only.

spiritual Being is not engaged in any process of absorption and rejection—which is the process that digestion seems to be. Nevertheless, digestive difficulties can only be rectified through the understanding that digestion is the unrestricted, right action of pure Mind, instead of the physical function it seems to be.

This principle applies to all the functions, if to any. But, say you, there is no nerve in Mind. What about nervous disorders, diseases and disseverances? Well, as Mr. Young has indicated, Mrs. Eddy is speaking from the human standpoint when she says there is no nerve in Mind.¹⁸ The ordinary concept of nerve is that of a telegraphic system of communication, and it is plain enough there could be no such thing to Mind. Mind, acting directly, is at once communicator and communication, with no inbetweenness. Yet there must be a truth about nerve. What is it? What is the “connection” or “connecting link” between Mind and its manifestation of itself as idea? Is it not Mind’s indivisible unity?

When you discover that what you have been calling “nerve” is the divine inseparability, you will see that it is efficient, immune to accident or disease, painless. Nerve as a finite conductor, reaching connective or interposing medium does not exist.¹⁹ But nerve as the right idea, the divine fact of infinite oneness or presence, is now and forever achieving its purpose, gloriously, joyously, serenely. Remember that all sensation and perception belong to Mind, and it is because of Mind’s omnipresence that it is able to sense or perceive all that is. Presence precludes transmission, as ordinarily thought of, and the senses are explained as omniscience.

Sleeplessness poses a like problem. Where do we stand on insomnia, if Mind neither slumbers nor sleeps?²⁰ Simple insomnia is brought about by fear of sleeplessness, and this is handled by recognizing that Mind rests in action, so that there is neither need nor desire for sleep, absolutely speaking.²¹ This lifts the tension so that normal sleep ensues, paradoxically. Why? Harmony can be

¹⁸ S. & H. 113:29-30.

²⁰ S. & H. 249:21-22.

¹⁹ S. & H. 85:31 only.

²¹ S. & H. 519:25 only.

demonstrated in human experience only as "what is nearest right under the circumstances," which is possible because humanity inadvertently translates perfection into its own terms of thought." That Mind rests in action must appear humanly in the only way we can see rest. So consciousness appears as sleep when that is the best sense of things for us.

You may be momentarily disconcerted by many of the things which confront you in the practice, but if you will just revert to Principle, your analysis of any phase of error will be found scientific and effective. The mesmeric misrepresentation of divine verities automatically appears in any form which is likely to deceive you. Your acceptance determines the appearance. That is why Mr. Young has said, with grim humor, "You can choose the kind of trouble you want!" That is an over-simplification, but his purpose was to place the onus where it belongs. You must begin right where you are thinking to correct that which is appearing there. And you must make your beginning with the scientific recognition that the appearance would deceive you.

These few illustrations have indicated in the briefest possible manner the way of analysis, the preliminary clearing of thought for the divine unfoldment. It is no mental hocus pocus, but the simple consideration of any object of attention from the standpoint of immaculate Soul, perfect Principle, infallible Mind. An endless diversity of angles will engage you as you go along, but the problems all remain the same in essence. A dislocation? Just mesmerism—for nothing is out of line with omnipotent Principle, which maintains all motion, position, relationship. Corns? Action is mental and so devoid of injurious friction, and mental circulation cannot be impaired or opposed, insufficient or stagnant, congested or depleted, interrupted or reversed, violent or sluggish.

So we could go on and on, but we have surely made our point. The important thing at this stage of learning is that we appreciate

²² S. & H. 210:1-4.

the practical necessity for appropriate reasoning in accord with Truth. If we are clear and poised, we are calm in our appraisal and specific in our application of what we know to the particular situation at hand. Principle is not nebulous, nor Science haphazard.²³

²³ My. 235:1-13.

TREATMENT

To be practical, your metaphysical work must be directly to the point. If your treatment is to include argument, then this argument must be explicit in order to reach the particular case. The direction and extent of such argument is, naturally, determined by the circumstances of the moment as well as by the degree of your understanding, and so cannot be outlined in advance. Rules? We are not concerned with rules, but with principles. The rules vary with progress and situations. So if we lay down any restrictions at all, let it be clearly seen that they are strictly temporary concessions to unconquered opinion. As human beings, though, we do have to lay out our course constantly, and so there is no objection to setting up useful means, methods and expedients of thought and action—so long as we do not think of them as absolute or final.

Students often contend with each other, for example, over the proper order or procedure in treatment, and they will cite successful metaphysicians as their authority. This contention would not come up if we agreed that always "wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute."¹ Then we would not be tempted to interfere with our brother's freedom of thought and right to proceed as his own experience guides him.² This will not keep him or you from considering and studying the methods of others, at various stages of individual advancement. In fact, you may save yourself many unnecessary detours by examining the work of others and appreciating the values therein set forth. You will not have to spend years of experimenting if you are big enough to profit by the experience of others. There are many good features of practice

¹ Mis. 288:13-15.

² No. 9:8-13.

as worked out in the field which you can appropriate without having to fumble through repeated trial-and-error experiences.

The order of procedure. Is there anything fundamental which experience always teaches on this question? Yes. You handle exactly what arises and in the order in which it arises. Again: what about the adequacy of denial? Your denial is adequate when it leaves nothing to be denied. The essential thing, though, is not the journey but the goal. Your goal? Divine realization. That can only follow the clearing of consciousness by way of analysis resulting in conviction. Realization is not possible where thought is encumbered with misconception. You arrive, through sound reasoning with Principle, at your conclusion, where nothing is left but divine Mind declaring its own divinity. You progress through the six days (or stages) of labor to the Sabbath, where you rest. Keep this Sabbath holy, by entertaining nothing that worketh or maketh a lie.

Obviously, the realization is not contained in the finite expressions you have recourse to on the way. Your words simply represent or indicate the vastness of infinite knowing. They are, for the nonce, indispensable to your attainment of that attitude of thought which is the altitude of God. This attained, you must not forsake it for an instant in considering that which obtrudes itself as an erroneous claim. Your work is designed solely to bring you to this point. *How* you arrive, is of no consequence whatsoever. Accordingly, you may bring anything into your treatment which serves to clarify consciousness. But the more simple, direct and coherent your reasoning processes, the more efficient your work. The aim is simplification, rather than elaboration. Argument alone, of course, does not heal; it is merely a human expedient for sweeping away the mental smokescreens that Mind may unfold. So learn to say, Amen. Watch your punctuation: more periods and fewer commas!

In this matter of analysis or argument, we must be alert enough to reject the widespread fallacy of correlating errors. Regrettably,

the superstition is rife in the field that disease is the penalty for or consequence of sinful thinking, and this notion has ultimated in the natural conclusion that specific diseases are coupled with specific sins or vices. This would be mortal mind in the form of Old Theology. The only sin is indulgence in the belief that existence is material, the claim of sensation in matter embodying every possibility of both pain and pleasure. The so-called penalty does not follow nor result from the sin, but is an aspect of the sin, disappearing with the extinction of the sinful or material sense.⁸

Some will tell you of sicknesses which have been healed with the uncovering of particular sins or vices, and this is not to be gainsaid. Nevertheless, it does not prove that the one springs directly from the other. It only goes to show that both sin and suffering have a common root in the belief of sensation in matter. When thought is exalted beyond "the fundamental fear that is the faith in things material," both the suffering and the pleasure material disappear. It may prove more difficult on occasion to heal the sinner than the sinless, because the sinner is bound by his fear of losing pleasure through relinquishing the material sense of it. He should be reassured through the promise of contentment beyond his dearest hopes.

Anyone who is honestly turning to spirituality has a right to say: I am not under penalty for anything I ever did or did not do, for anything I ever believed or disbelieved, or for anything evil would have me believe for the moment, since belief does not touch my real being, and the knowledge of this annuls any claim to the contrary.⁴ Otherwise, insidious evil, in the guise of good, would have you constantly condemning yourself and others instead of redeeming all. As for the danger of moral idiocy in this, the sinner is never deceived. In his heart he knows when he is resorting to subterfuge. He cannot call sin unreal in order to justify it, for he must make a reality of sin in order to indulge it. He knows this. The only way a sinner ever ceases finally to be a sinner is by know-

⁸ Ret. 63:7-9, S. & H. 339:1-4, 251:24-27.

⁴ S. & H. 390:20-26.

ing he never was a sinner, and knowing it so well that he demonstrates it.

Any disease, then, is sinful thinking itself, never the *result* of sinful thinking.⁵ Don't grant validity to any error on the assumption that it springs from some other error. Yes, our book does say sin may be the procuring cause of disease, but in the very next paragraph it says the exact opposite.⁶ The first is obviously a relative statement, to be denied on the basis of the absolute one which follows. Don't get stuck on the relative statements. Go on through to the absolute, or you'll never get into the Promised Land of realization. There is one statement in the book which covers this subject beyond all equivocation: "It is latent belief in disease, as well as the fear of disease, which *associates* sickness with certain circumstances and causes the two to *appear* conjoined, even as poetry and music are reproduced in union by human memory."⁷ This disposes of the spurious claims of psychosomatic medicine.

Edward Kimball and Bicknell Young, in keeping with Mrs. Eddy's instructions, emphasized at every turn that we have no authority or sound reason for linking up various errors—like cancer-vindictiveness, eczema-vanity, glasses-criticism, to mention but a few of the most popular fallacies. This practice has hovered about Christian Science ever since its inception and workers have been known to assemble long tables of supposedly correlative errors. Mrs. Eddy at one time told Mr. Kimball that she would have to put a prohibition in the Manual to cover this if it was not stopped in New York, and he laughingly said he would be lost without his list!

Such absurdities arise from superficial observation or, as must be evident, from puerile punning. Unreason runs something like this: cancer is a malignancy, hence must represent such malignant thought as vindictiveness! Then some unscientific worker encounters bitterness in the attitude of a cancer sufferer—should that be surprising?—and jumps to the unwarranted conclusion that

⁵ S. & H. 411:24 only.

⁶ S. & H. 419:1-12.

⁷ S. & H. 377:26-3.

the cancer is the outgrowth of bitterness. Again, someone with an aural affliction overhears something he was not wanted to hear, after having failed to understand something said directly to him, and the shallow comment is that "he just doesn't want to hear, but hears what he wants to!" Or perhaps an eczema sufferer is shy because of the blemishes on his face, or takes measures to improve his appearance somewhat, and into this is read vanity. Such a view is unscientific and unkind.

Many good people die of cancer and many cantankerous and spiteful tyrants remain physically sound to a ripe old age. This should be enough to discredit the theory of correlated errors. One student told another that he had been able to heal one of his patients of chronic rheumatism only by uncovering this rheumatic's hatred for his mother-in-law. Impressed, the second student applied this to a case he had been handling, but the rheumatism did not yield. At last he discovered that his patient didn't have a mother-in-law! We have heard public testimonies ascribing gallstones to galling thoughts, liver trouble to being "a bad liver" and corpulence to personality! Coughs have been attributed to rebellion, colds to anger and insomnia to ambition. A patient of mine told me that she had been given to understand that her corns were due to hard thoughts, but complained that they were soft corns!

When you sing a song, you regard it as a simple, elemental activity; yet it is dual. You may recite the lyrics without ever having heard the melody, or you may hum the melody while unfamiliar with the words. These things are so intimately associated in the song, however, as to seem one. It makes no difference how closely errors seem to be correlated, their only connection is the claim that they are all mortal mind in manifestation. They do not represent the interplay of separate elements, but are simply the language of mortal mind by which it would establish itself as a real entity. Our analyses will not become bogged down in the ramifications of belief if we will just see that these various com-

plexities are but aspects of one indivisible picture, from which we may profitably ascertain the trend of thought and so get our bearings. These "errors" do not depend upon each other, but upon the fundamental claim that mind, your mind, is mortal, malicious, finite, afflictive. If a man has cancer and also smokes, handle both beliefs—but don't let him die of cancer while you are quibbling over the cigarette habit!

Another persistent phase of misapprehension is the assigning of symbolic values to the organs and functions. Such biblical figures of speech as "the bowels of mercies" and "the arm of the Lord" are taken to have some literal connection with the features of physicality. Thus breathing is presumed to represent inspiration and the feet understanding! Thoroughly loving souls who are the victims of heart disease are then told that they must "love more" and paragons of virtue are warned to live better if their livers are kicking up a fuss! A patient with congenital curvature of the spine was urged to see that "the backbone of life is Truth, uprightness." A student told her teacher she had received a telegram for help from an unknown applicant signed "Holeman," and that she had healed him by just knowing that he was a whole man! Her teacher's laconic observation was that he supposed the man would have been doomed if his name had been Dunn.

Come, now, let us have done with such fruitless and distressing sophistry and get back to the pure Science—which is always rational. Christian Science is metaphysical, not metaphorical. Nor do we analyze specific claims in order to reveal one error as having a foundation in another error. Wouldn't that be endlessly self-defeating? Our analysis exposes the afflictive evidence as sheer deception and then disposes of the basic claim that there is evil, through the realization of God's allness. Detecting deception through scientific, irrefutable, compelling reason, there is nothing left but God appearing. As you progress, there may be less and less that is argumentative about your metaphysical work, but the end is always the same—Mind realized.

The most important thing to learn is that *this is God appearing*. But such a statement cannot be made casually. You must never, never make such a statement in an off-hand manner, either silently or audibly. Growing in Christian Science is not the cultivating of automatisms of thought and action, but the ever-increasing apprehension of living spirituality. If you are actually ascending the glorious, white throne of Spirit, you can look upon a ghastly accident or a charming symphony and say, "This is God appearing!" Good no longer appears negatively, then, but stands revealed in shining splendor. It is not merely re-titled, but redeemed by Truth. Knowing it as Spirit dispels its materiality and clothes it in the shimmering garments of light.

Whatever is appearing must, in the ultimate, be Mind disclosing itself—not to you, but to itself and as itself. And where is all this taking place? In the only place there is: the realm of thought. Yes, the demonstration of Christian Science is always subjective, even though it must appear to be external to pure consciousness. This that is Mind's communion meets your every need, for it necessarily unfolds in the language of your comprehension. You do not try to alter your way of seeing reality, but gratefully accept what you recognize to be the unfoldment of Mind. You understand that the forms of goodness and beauty for you will be purified and perfected as you grasp their underlying divinity of cause. Mind, to be Mind, must be understandable. Mind understandable expresses itself in law, order, harmony. The language in which you apprehend this is decided by the degree of your understanding or spiritual growth. Harmony to us is the music of human relationships; perfection accords with mankind's standards; completeness is literal in every field of experience. And if this isn't so for us, there's something wrong with our version of Science. We are entitled to the loaves and the fishes. Indeed, they are the only concrete evidence possible to us that we are divinely provided for. We do not seek the effects, of course, primarily, for that would tend to separate cause and effect and so deprive us of

them. But we do expect results. We know enough to seek first the kingdom of God, but we also know enough to expect the finding to be manifest as all that is right in present experience.

It is sometimes said that the practitioner treats himself only. This is quite true. But it must not be inferred that the practitioner has a private mind apart from his patients, which private mind is to be corrected individually. Mentation is one and indivisible, and this mentation is the universe. In no sense do you ever treat "another mind." You correct belief through divine realization—a wholly impersonal operation. Where else could you correct it but where it is appearing—which is where you are and what you are thinking? You do not point thoughts at people; you establish the truth of being, making way for Soul's immaculate expression. Where? The infinite *here* of consciousness is the only place there is. Then the demonstration appears as that which is entirely natural, since nothing can appear to you contrary to your own interpretation of reality at the moment. To be miraculous to you, it would have to be contrary to your sense of reality and therefore impossible.

When the disciple attempted to walk upon the water to go to Jesus, and as the result of his own fear he began to sink, it was Jesus' hand which appeared to hold him up. If it hadn't been so, he would have appeared to drown. Surely there could be no question that it was spiritual power which sustained him? Yet divine sustenance was visible to those who witnessed the event only as the hand of Jesus lifting him up. Actually, Jesus never existed in matter, so the entire experience was not what it seemed to be.⁸ Significantly, our Leader writes: "Wearing in part a human form (that is, *as it seemed to mortal view*) . . . Jesus was the mediator between Spirit and the flesh, between Truth and error."

To demonstrate means, of course, to establish the truth or produce the evidence of fact, so you cannot demonstrate that which is not already so. Christian Science demonstration is simply seeing

⁸ S. & H. 76:10-12, 75:16-20.

⁹ S. & H. 315:29-32.

that which *is*. What you call progressive demonstration is your growing apprehension of the divine facts of being. Such evidence is wholly incidental to what you are really establishing—namely, God as the divine and only cause. When you seek cause as God, the evidence is sure to accord. What you are confronted with is not the result of your thinking, but it is your thinking, and its nature is according to what you are accepting as Mind. Such evidence does not *follow* realization; it is itself realization. That which is evidence must be determined by Mind and as Mind.”

Demonstration appears to hinge upon the understanding of the treater, but that is all on the belief side of the question. From the standpoint of the human being, the responsibility for healing is as much that of the patient as the practitioner, and vice versa. Whether you believe yourself to be the patient or the practitioner—or an onlooker—it is up to you to handle and meet, so far as your understanding permits, any erroneous appearance in your world of experience. But, in order to do this, you must take the whole thing out of that relative realm and admit that you are forever within the sphere of your own consciousness, accountable for everything arising therein.

It may appear that one person is healing another person. Actually, it is divine power humanly attested. Treatment must take on ever more of the character that is the constant consciousness of God—God’s consciousness. This that is *thinking* Mind is the divine presence. All that is true about your treatment emanates from God and is God. “The Word was with God, and the Word was God.” (John 1:1.) That is why it is infallible. And you must insist (in your own thinking) that it is unfailing and instant. Passive thought is not treatment. The divine oneness must be vital and alive as *active* realization. Then it is never inadequate, incompetent, indifferent, incomplete, imperfect.

Silently declare that Christian Science is true. It is Truth itself. Therefore it is the only truth or power or law to this or any case,

¹⁰ Mis. 257:6-7.

now and forever. You need not speculate on the results of such knowing. You may rest assured that completeness, perfection and harmony, in order to appear in belief, must conform in their appearance to the requirements of belief. Again: the perfection of being can only be apprehended as what is nearest right under the circumstances. But Mind is its own interpreter and you only handicap your search for divinity when you try to outline in finite terms the outcome of turning to Mind.¹¹ Confusion, disappointment and defeat attend human speculation.¹² If you just leave the results to God, they will be satisfactory and satisfying, because they then must be good unfolding.

Right here is a good place to make the point that the Christian Scientist is not in the business of reconstructing a belief world. Perfecting the universe is not a matter of idealizing it, but of ascertaining the reality of perfection and the perfection of reality.¹³ Demonstration is revelation, not manipulation. What is the healing of any condition or situation but the apprehension of the fact that all is complete, harmonious, perfect? That this should appear as a material improvement is in no way surprising, since it can be cognized only in the language of your present thinking. When things are unsatisfactory, you do not seek a better sense of things, but you seek the spiritual reality, and this results inevitably in a better sense of things—though a sense of things far removed from anything you may have preconceived.

What you call reality is your current sense of reality. If there is anything wrong about it, you do not try to juggle the sense or interpretation directly. You alter it indirectly by seeking and finding the truth of being. Otherwise, it would be as futile as trying to change the echo without reference to the sound echoed. To become absorbed in the appearances is to be lost in deceptive superficialities. You rectify the misinterpretation by finding what the appearance is a misinterpretation of. Rather than stopping with the pic-

¹¹ S. & H. 62:22-26.

¹² S. & H. 518:27-2, 504:14-15.

¹³ S. & H. 422:31-32.

ture confronting you, you go on through to the basic reality.¹⁴

It is not uncommon to hear Christian Science demonstrations referred to as "improved beliefs," and divine healing explained as the getting of a better belief through adherence to some underlying pattern of spiritual perfection. But if we thus left results in the realm of belief, we could lay no claim to any permanent healings. That's for certain. Human thinking is intrinsically unstable, vacillating, mutable. "It is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself into the understanding of what constitutes health," our Leader warns.¹⁵ So we do not try to perfect the fable, but to perceive the fact.

What is called an improved belief is simply a more nearly correct interpretation of the flawless actuality. You would not undertake to make over reality—which is what your interpretation is to you at the moment—for you could hardly hope to deceive yourself knowingly! Your interpretation is not something voluntarily undertaken, but the inadvertent outcome of your perception of the thing interpreted. Your viewpoint, unconsciously assumed, is what determines the form of being for you currently.¹⁶ You will have a more harmonious and satisfactory interpretation never by seeking a preferred interpretation, an improved belief, but by seeking the basic truth.

In Oscar Wilde's stately allegory, the Accused, admitting his transgressions, stands naked on the Day of Reckoning, and the Voice of Judgment consigns him to the nether world in these words: "Surely I will send thee unto Hell. Even unto Hell will I send thee." But the Accused cries out, "Thou canst not!" Thundering wrathfully, the Voice demands, "Wherefore can I not send thee unto Hell, and for what reason?" "Because," answers the Accused, "never and in no place, have I been able to imagine it." How true! That which cannot be conceived by the mind does not exist for it.

Mathematics comes to you as numbers, and music as notes—in

¹⁴ S. & H. 264:7-10.

¹⁵ S. & H. 297:7-9.

¹⁶ S. & H. 210:1-4.

the language of mathematical and musical thought. The universal language of mankind is that of people-places-things, without which there is no expression. Wipe out these familiar forms, and you would have only a vacuum left. Jesus brought back Lazarus, or re-established his presence, in the only form or manner in which he was recognizable—but there was nothing material about that. He recalled Lazarus' presence in the only language in which that presence could be apprehensible. He did not say that Lazarus had never lived in matter and we must not expect to see him as we did before. On the contrary, he cried, "Lazarus, come forth!"—clearly referring to the only Lazarus he or the others had ever known in the only form in which Lazarus was recognizable. If we are aware of Lazarus' presence, he implied, it must be in the only manner conceivable to us here and now.

Whether there are ten fingers, two eyes and one heart in Mind, is quite beside the point. The fact is that ten fingers, two eyes and one heart mean completeness to you, and completeness does not prevail for you except it be so seen. Mrs. Eddy points out that the divine idea appears in different forms at different times according to humanity's need.¹⁷ How else could it be? Mankind is bound to interpret its need as being filled according to its present sense of need. Flawlessness, wholeness, concord could not possibly appear except in keeping with human standards. Whatever you see, feel, smell, taste or hear comes to you as a mode of consciousness, a manner of thinking, a form of thought, and can have no other reality for you than the sense you entertain of it.¹⁸

Divine Love meets every human need humanly, not because it leaves its divine sphere, but because the form of its manifestation is decided entirely by the form of our acceptance. It may look like material provision, but you are not deceived by the spontaneous interpretation. The flatness of the earth, apparent as it is, does not disconcert you. Because you see the horizon in the distance, that suggestion of an edge would result in the sense of the earth as

¹⁷ Mis. 370:12-13.

¹⁸ Un. 8:5-8.

flat. If the matter were left there—as it was in the olden days—you would be confined to a small area of the earth's surface. Knowing that the appearance is deceptive frees you from confinement. The flatness is not a thing to be eliminated, but a misapprehension to be automatically corrected through your understanding of the earth's roundness. Enlightenment unmasks the trick of perspective and neutralizes it.

So it is that our primary concern is not with the appearance, but with the fundamental truth of perfection as the natural and only condition of being, here or anywhere. The least perception of this results in an altered sense of being and therefore an improved bodily estate. To think of heaven as a future state or a remote location is to postpone it. To find heaven at hand, you must perceive the spiritual reality as the only reality, so that it becomes your present experience.

In one of her later letters, Mrs. Eddy indicated that the vitality and growth of the Movement must rest upon our having "better healers." The word of good, God, she concluded, borne out by Christ Jesus, is this: "*Demonstration* is the whole of Christian Science, nothing else proves it, nothing else will save it and continue it with us."¹⁹

¹⁹ Journal, Vol. 54, p. 156.

DEMONSTRATION

Even as we talk, there stalks the spectre of disease beyond the open door. It announces itself as Measles. What am I going to do with that? A child is the victim of an ugly rash and fever and nausea, among other things. Now is the child someone or something out there in space apart from consciousness? How could I be aware of him if that were so? Whatever appears to me as the child must be consciously thought, and so is within. God's child is not sick, so it is not a sick child but the belief that the child is sick which requires handling. Whose belief? The child's? His mother's? Mine? What difference whose belief it appears to be? If it comes to me as a form of consciousness—as now—here is where it is to be taken care of. That impersonalizes it without abolishing the child, doesn't it?

You say there has been an epidemic in the neighborhood, and that perhaps he shouldn't have been sent to school with the other children. There is only one Mind, so there is no transmission of thought from one mind to another. But he has been infected, you protest. There is no matter to infect matter, and the one substance, Spirit, is incorruptible, incontaminable, immune. But the condition has been allowed to develop seriously before the family called for help. The claim of a pathological history is appearing *now*, implying a continuity into the future, with dire possibilities threatened. The *nowness* of that belief puts it within the reach of my handling.

Is the child in bondage to his mother's fear? The pernicious anxiety that would be the conviction material is, if I am aware of it, operating right now as *my* fear, even though called the mother's fear. It is therefore my duty to see that the only offspring is of Principle, therefore protected, guided and sustained by the divine

parenthood of Father-Mother God, who knows no doubt or uncertainty but rests in the serene confidence of His onliness. Throughout the entire range of this divine consciousness, there is no inhibiting anxiety to impair any of the bodily functions—including the unrestricted right action of Mind called “elimination.”

Fever? The only state of being is natural, normal, stable, harmless, useful. If there is any truth to fever, it would have to be beneficial, and would be achieving its good purpose right where it might be construed as a menace. Does *materia medica* say that there might be impairment of the eyes or the ears as after-effects of this ailment? What difference does it make that false-belief ventures such rules, whether in the name of *materia medica* or of community prejudice, so long as I can establish the law of perfection as the very nature of all isness? The child, it is stated, is predisposed to illnesses because of congenital weakness. A belief of heredity is not the heredity of a belief. “You can’t go back and handle their grandfathers!” The only heritage is the divinity of Principle imparted to its expression of itself.

Am I baffled by any of the symptoms or changes? Mind, my Mind, the only Mind there could be to child or anything else, includes consciously every last fact about the situation, and this omniscience must appear as my knowing all I have to know to treat the case intelligently, efficiently, effectually. (Of course, the useful data may come to me as something I’ve read or heard or seen or reasoned out on my own.) There is no disruptive, corruptive, destructive influence from the belief that existence is material, organic, human, for there is no mortal mind entity to institute, exhibit or experience any such belief, to deceive or misperceive, in any guise, known or unknown, and this declaration disposes of that claim of false isness.

Actually, there is no material man or men to suffer any such condition as measles, and no minds to accept it. This that is infinite, indivisible Mind knowing, must exclude, annul, extinguish

the possibility and suggestion of any such affliction, in belief or at all. The claim is not, after all, measles; the claim is that Mind, this Mind, is mortal, finite, perverse, and that it is therefore distorting, perverting, inverting every aspect of being. But my analysis herewith leads inexorably to the recognition, acceptance, conviction and, finally, the living realization—the irreducible essence that is being—which establishes God alone as intelligent reality and of His law of perfection as the only and absolute law to this or any case, here this very instant.

This that I call my treatment, being the luminous affirmation of unchallengeable Truth, is the very word of God. This thinking the divine fact entrenches it as the only fact, the true state and stage of being, thereby enforcing perfection in this present sense of things, this universe. In substance, this treatment is not a personally devised operation, intended to displace a mere instance of finite mentation; it is the divine event that is Mind's communion, appearing in the only form possible at this point. This that is God appearing embodies this very moment all the power there is, and is its own irrefutable, impregnable, compelling and satisfying evidence.

This treatment is what it purports to be. It has its being in Mind, the Mind that is omnipotent, omniscient, omnipresent. It is therefore the eternal Christ, that nothing can gainsay or resist. It operates because its power is that of omnipotence. Anything in this treatment, any intention associated with it, any evidence of its divine achievement cannot be reversed or in any way changed or arrested. Any tendency to impair, resist or pervert the action herewith initiated is abortive, unreal, untrue, impotent, and the recognition that evil suggestion cannot possibly do anything and has no power or law with which to do anything, forestalls and cancels any possibility of defeat.

Relapse is forever impossible, for there is no lapse from divinity in the first place. There is no mesmeric mind to make such a claim and no credulous dupe to accept it. I am not tricked into saying

this sickness is bound to cease, for that would be an admission that there is really a sickness to cease. There need be no sense of prolonged convalescence, for there is nothing to intervene between Mind and its direct perception of its present perfection, chronologically, spatially or psychologically. This case cannot be aggravated by "chemicalization," since there can be no conflict between a lingering sense of evil before the unfolding apprehension of good in this positive knowledge that good is All.

The suggestion that my understanding is not equal to the requirements of the case is nothing more than an empty suggestion and is without power or presence because without credence. Truth, in any degree, is always superior to error, whatever its claim to magnitude. My supreme confidence lies in knowing that, and in knowing that I know it! In turning to God even as a human being, I am availing myself of omnipotence. This treatment is with final authority, power and prestige. It is God uttering Himself, or setting forth His own nature and, conversely, disposing of anything unlike the divine nature.

I have only to consider what God would say to disease and then say it. If my thinking is true, it operates with the power of Truth. If it is good, it is directly of God and maintains the dominion of omnipresent good. Instantaneous healing is a present possibility, because there is no interval between cause and effect. Whether regarded as a human or a divine activity, the affirmation of Truth is plainly increasing my realization of Truth, until I am thinking Truth instead of thinking about Truth. In affirming that there is nothing to be healed, I am not speaking from the human standpoint, but my declaration emanates from the clear, invigorating and vitalizing perception that all is truly perfect, now and forever. Such spiritual perception leaves nothing that can sin, suffer, be punished or destroyed. The report that the patient is "no better" is dismissed (silently) with the knowledge that he cannot be better than perfect *as he is*.

Not the passive assertion, but the active realization of what God

is gives me the basis for my redemptive knowing. From this foundation of divine consciousness, the thing that presents itself afflictively is seen to have none of the aspects of entity, none of the character or substance of true being, and so is swallowed up in Love's allness. As Isaiah describes it: "He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind." (Isaiah 65:16-17.)

The efficiency of treatment is in proportion to its absoluteness. But that does not permit of a wholesale disregard of unconquered suggestions. It is conceivable that metaphysical argument may be eventually dispensed with, but meanwhile a single affirmation of Truth in the face of an error constitutes argument, however rudimentary. (It should be needless to add that metaphysical argument is not a struggle. It is scientific clarification through calm and unlabored analysis. Contentious thought is not healing thought.) The method of affirmation and denial, provided by Mrs. Eddy, is still a very popular expedient among practitioners, for it does give direction to their work and a handle to grasp. However, Mrs. Eddy indicates that such round-about approaches must be eventually outgrown.

Science work would be quite without value if its results were not manifest humanly in a practical and tangibly beneficial way. As a human being, you must recognize this and insist upon it. You do not have to picture the results finitely, but you have a perfect right to demand and expect healing. The tree shall be known by its fruits. "The act of healing the sick through divine Mind alone, of casting out error with Truth, shows your position as a Christian Scientist."¹ The results are the thing. Anything that is needful or necessary can be secured through metaphysical

¹ S. & H. 182:1-4.

work of the right kind. But, of course, this is not so where there is no appreciation of it.

By the same token, you will never witness a "miracle." For you, "the impossible" cannot happen. What is inconceivable cannot appear. Thus Christian Science demonstration always looks to be a *natural* occurrence. The perfection of being can only come to us as sick people getting well, as circumstances ironing out, as lost objects being found, as knowledge through recollection, reason or by way of the normal channels of information—never as a full-blown event without traceable antecedents. Mrs. Eddy has written that *all demonstration is gradual*.² She does not say *slow*, but *gradual*, and you will find there is a principle involved in that. We have many instantaneous healings in Science, but they never appear as something spectacular or startling or incredible. In retrospect, you may recognize an occurrence as marvelous, but at the time it cannot be surprising, for you can only realize what is natural and normal for you.

While treatment must be impelled by right motivation—fired, in other words, by divine Love—we must admit that a mere desire to heal is not sufficient. Indeed, the desire to heal often thwarts healing. And the thing that obstructs the healing is the belief of a personal healer. To be practical and operative, the good animus must be implemented by scientific understanding. Our book says Love is expressed as affection, but that only through scientific understanding can you apprehend Love as Principle and demonstrate its rules.³ While Mind's realization cannot be embodied in words, there should be nothing passive or uncertain in your approach to divine realization. It is right here that you have recourse to such temporary mental measures and expedients as may prove of concrete and definite help at your present stage of understanding.

But we cannot dwell in these passing aids, nor return to them habitually, however valuable they proved where and when uti-

² Knapp Biography, by Bliss Knapp (1925).

³ S. & H. 147:29-31.

lized. "Truth cannot be stereotyped; it unfoldeth forever." You see, Truth in living expression cannot be congealed into a formulated statement that invalidates all other statements. It cannot be imprisoned in static words. Truth is incisive and specific in any given instance, but it doesn't *stop* anywhere. The efficiency of any treatment is not to be found in what the practitioner says, but in the embodied power of divine realization attained.⁵ And certainly divine realization cannot be confined to words, or even adequately described by the finite terms of human language. Our statements, when correct, represent and indicate Truth, but Truth does not reside within them.

Observe that "Science and Health" constantly discusses treatment, but never describes a treatment. While examples of treatment are helpful in explaining the *nature* of treatment, no exemplary treatment can serve as a model, even temporarily. Any example must be regarded strictly as a stepping-stone and abandoned just as quickly as it has fulfilled its purpose *as such*. To dwell in a set statement is to cease thinking. Beware of the persistent tendency to pause at any particular level on a circumscribed concept.

The words found useful in any given situation are determined by the degree of the practitioner's dynamic understanding at the moment, and any attempt to settle therein would prove stultifying. You may properly find inspiration and valued indications in what you believe Edward Kimball or some other Scientist said or did in a certain case, but your practice must be governed by living realization, *never* by precedent or routine. What you are led to say or think should spring spontaneously from divine communion. Treatment becomes arbitrary routine—hence sterile—when based upon the sanctified pronouncements of people, instead of on ever-fresh thinking.

There is nothing mechanical about right treatment. It has no certified procedures or approved techniques. If it is of Mind, it is

⁴ No. 45:27-28.

⁵ My. 160:5-8.

spontaneous, original, individual. "Losing the comprehensive in the technical, the Principle in its accessories, cause in effect, and faith in sight, we lose the Science of Christianity—a predicament quite like that of the man who could not see London for its houses."⁶ It would be the ruination of Christian Science to set up a standardized procedure. The practice cannot be regulated by generalizations, classifications or restrictions. Not rule by decree, but guidance by Principle, is the necessity.⁷

The metaphysician must approach each problem that comes to him as a fresh proposition. There can be no revival of a problem once solved. But granting the inconceivable possibility of an exactly duplicated problem arising in the individual's experience, his own outlook altering constantly must put a different light on the problem. Genuine Christian Science treatment is not reducible to stereotyped mentation. The law of treatment is the law of infinity. Such treatment is not a self-conscious or personally calculated mental endeavor designed to fix up a finite belief. Psychological manipulation is crass mesmerism. We never work to specifically control a human situation or condition, or even to establish a new point of view, however desirable that may seem. Our effort is, instead, to apprehend the truth of being in any given instance. Such work is impersonal and cannot be a human jockeying for mental advantage, either in behalf of ourselves or of others.

Infinite progression is the nature of Mind's unfoldment and the only thing that could possibly be genuine about any treatment would have to be the unfoldment of Mind. How could you ever accomplish anything scientifically while entertaining the assumption that there is something besides the infinite? The "laws of God" are not human requirements or restrictions, and *the form* of one's striving for spiritualization is not of any consequence in the end, surely.⁸ Ideals of treatment are simply guideposts to be passed on the way onward and upward and outward. Always be ready to relinquish the ideal for the idea, the symbol for the

⁶ My. 149:22-26.

⁷ No. 8:19-13.

⁸ S. & H. 329:22-23.

reality, the stepping-stone for the goal. Understanding is not the acquisition of comforting platitudes nor of trick declarations; it is ever-growing apprehension, manifest in methods and means constantly less human or finite in both type and purpose.

The spiritual rationality of approaching Science is characterized by literal freedom of thought.⁹ This implies and requires a constant setting aside of cut-and-dried habits and devices of human mentation. Lifeless routine and unthinking orthodoxy must be abandoned in their course, or we lose the substance while glorifying the empty form. Orthodoxy is thinking by approved patterns, and it is a phase of spiritual wickedness in high places which would rob you of your crown at the very gates of heaven.¹⁰

If right along you are guided in your adoption of means and methods *by the results*, you will soon discover that this means a continuous revision of your thought processes.¹¹ Of course it is legitimate to utilize any mental device or expedient which you find effective in clarifying thought for Soul's unhampered expression. You must reach *in the only way you know how* that point where truly divine realization is a natural and self-conscious experience. The law of God is not a restrictive rule to be followed blindly, but it is for you and me the nature of Being, enforced through practical, active knowing.

It is not what you do or say, but what you are actually *being*, that counts. Your treatment is successful in the ratio that the pure realization of Truth is achieved through purposeful, intelligent, confident thinking. Such thinking is not didactic, scholastic or formal, but it is spontaneous, original, alive, vital. That is why any sample treatment must be of only the most temporary value in your study and can never be used as a pattern. The words themselves have no inherent healing quality—although particular ones may prove for the time being indispensable to your realization of the healing Truth.

The tendency toward classification and standardization is be-

⁹ S. & H. 223:21-24.

¹⁰ S. & H. 354:14-17.

¹¹ S. & H. 296:4 only.

coming ever more aggressive universally, and it will unquestionably throttle the Christ spirit if it is not detected, understood and disposed of scientifically. What we designate as metaphysical work or treatment must never be allowed to degenerate into a psychological method of tricking thought into a desirable mental state. Nor must it be permitted to become a substitution of words for action.¹² Phrases and passages which at first are found stimulating become soporific through repetition.

Our conclusion from these observations is that any means or method may be useful, or even necessary, temporarily, in the clarification of thought, but that such means or method must not become an end in itself. Practically speaking, we can benefit by the experience of others. But the value of any particular mental device cannot be found through comparison with what you believe you or anyone else ever did. It must be determined by its utility to you at the moment. Who could possibly decide this but yourself—from your own advancing point of view?¹³

Before leaving this very important phase of our study, let us reiterate again that you cannot remind yourself too often of the fundamental facts of being and also of the basic premises of your practice. One thing you must not hesitate to see: *whatever is divinely true is humanly demonstrable, but it is not humanly true until humanly demonstrated.* Christian Science most positively demands demonstration of the Scientist.¹⁴ And by “demonstration,” we mean just that! It is necessary to say this because there is a persistent caviling among some students over the meaning of the word and the propriety of its use. Mrs. Eddy leaves no doubt that the word demonstration refers to the healing of disease and the conquering of afflictive situations in such a way that mankind can see, appreciate and benefit by it. People in and out of the Church use the word universally to describe the tangible evidence which we all *see* of Christian Science salvation.

Demonstration is the *physical healing* of Christian Science.¹⁵ It

¹² S. & H. 202:3-5.

¹³ '01, 20:8-9.

¹⁴ S. & H. 323:14-16, 329:12-13, My. 158:17-19.

¹⁵ S. & H. xi.9-21.

is the loaves and the fishes, the resurrection from the tomb, the tax money from the fish's mouth. It is the strong hand of Jesus catching up the drowning man from the greedy waves. It is the stilling of the raging storm and the pacifying of the maniac, the cleansing of a contrite Magdalene from leprous sin, the finding of hospitable shelter, through the grace of God. It is not something that takes place in a vacuum, while mankind falters without and cries for the bread that means nutriment and satisfaction to the hungry.¹⁶

O Tower of Babel! Dilettantism would keep us embroiled with each other over purely theoretical questions and personal habits of expression, so as to miss the Son of God when he cometh in power and great glory. We can surely see and help others to see, though, that we are concerned with something more profound than quibbling over such matters as the meaning of meaning. Free use of the dictionary is good, but obsession with the dictionary is a bad sign. Be sensible! Mechanical accuracy does not mean a monopoly on Truth. Rhetorical meticulousness is not a measure of your Science. Should we disagree on the propriety of certain words and expressions, we can readily find common ground in general usage. The Way may be straight and narrow, but we can be straight without being narrow!¹⁷

Your understanding is not a hoarded jewel to be hidden upon a shelf and never brought out into the light of day. Spirituality must be wrought out in life practice and manifest in the essentials of everyday experience. Else Christianity would be a snare and Science a delusion. An inner sense of well-being is not center and circumference. The Word must be made flesh. Our greatest claim to distinction is that we can *prove* the truth of our doctrine within the framework of human experience. "Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God."¹⁸

¹⁶ S. & H. 494:10-11, Mis. 370:12-13.

¹⁷ S. & H. 223:21-22, Mis. 302:15-18, 303:6-16.

¹⁸ S. & H. 324:7-9.

THE CHRIST

Recognizing the essential perfection of being, we are yet confronted with the overwhelming evidence of grossest imperfection. What can deliver us from this dilemma? Who or what is the Deliverer promised aforetime? Where is this Redeemer to be found? How is the Savior to be invoked? This Christ must be at hand, even within. *Truth in its healing aspect is the Christ.* The Christ is the corrective appearing of Truth in human experience.¹ Otherwise, how could it prove to be the Redemptive Presence of Bible prophecy? Practical, operative Christian Science is the Truth *applied* through understanding. The divine understanding, then, is the Christ consciousness, and it must be revered and exalted, whether considered as your own or another's.

"Christ Jesus" is the human appearing of the divine idea, the Immaculate Conception, and to belittle it or to mistrust it would be to crucify again the living Christ. This spiritual comprehension is never apologetic, for it is the I-and-my-Father-are-One.² This is the foreseen Comforter, of ineffable gentleness but irresistible strength. Such understanding is not the do-er, but the conscious doing. In this precept is found the only genuine humility. To grant that you are the doing, not the do-er, is to dispose of all false sense of I or Ego in the confident realization of Mind as All.³

Our Standard defines "Christ" as "The divine manifestation of God, which comes to the flesh to destroy incarnate error."⁴ This is no idle figure of speech, but must be taken literally. It means just what it says. And just how does the Christ heal? The mere human assertion that "good governs" is powerless to alter the hard circumstances of the workaday world. To say that right must

¹ S. & H. 230:6-8.² S. & H. 305:13-19.³ S. & H. 314:5-7.⁴ S. & H. 583:10-11.

win, is begging the question. Science makes it possible for right to prevail, but this requires Christian Scientists to *demonstrate* it.⁶ Right is not something that triumphs simply because it is right. It gains the ascendancy only as it is established as the Truth in present living. And it obviously doesn't do that except as we demonstrate it.⁷ Man's perfection remains no more than a theory until we manifest it.

Without such demonstrators, the Christian Science movement must disappear from off the face of the globe.⁷ The "movement" is not a self-propelling entity; it is the demonstrable understanding of Christian Scientists in action. Our "work," of course, is to get ourselves out of the way metaphysically, so to speak, through the recognition that God is the only Mind, the only Ego, the only Do-er. And until we have gotten ourselves out of the way through this divine realization, we yet have work to do. But that is a foregone conclusion. It is generally acknowledged that Jesus was the Mediator in that he got himself out of the way in the realization and demonstration of God as All.

Jesus demanded a change of consciousness, and that means nothing less than a change of evidence, since the only evidence we ever have of anything is our mental cognition of it.⁸ The divine facts must be established as the only facts before they can be spoken of as the facts of present experience. To demonstrate, of course, is to prove that which already *is*. While good already is and is all that is, absolutely or spiritually speaking, it remains for us to apprehend it so clearly that it is obscured by nothing at all. The coming of this divine sense is the sacred Christ consciousness, that pure realization which Christian Science enables us to seek, find, cherish and protect. And until this divine sense becomes the only sense, there is yet something left for us to do along the lines of study and application.

To simply say that disease is only a belief is to *admit* disease,

⁶ Mis. 365:10-12.

⁷ My. 158:17-19.

⁷ My. 197:15-19; Sentinel, Vol. 20, p. 10.

⁸ Un. 11:10-11.

because that is exactly what disease is, we are reminded.* The belief itself must be extinguished, the erroneous sense corrected or displaced, the negation rectified. The statement that good governs, made from the standpoint of the human being, is palpably false and misleading. Good does not govern because it is good; good governs because, if, when and where it is practically demonstrated to be the controlling power. While perfection may be the fundamental nature of being, the present and eternal fact of existence, it is not the fact in human experience and circumstances, except as it is humanly understood and made manifest in terms of present awareness. Hence the necessity for a process of analysis and reversal, through which the law is enforced.¹⁰

True, what you are seeing as wrong is really right, but that does not imply that it is right in the way in which you are seeing it. And to juggle words—making a fine distinction between “seeing” and “perceiving”—is not going to extricate you. Something considerably more is needed. While a knowledge of evil is unnecessary to the understanding of good, to understand good if we are still cognizant of evil, it is first necessary to understand evil.¹¹ Reducing everything to the mental, is the preliminary step only; finding it to be divinely mental, or spiritual, is the ultimate requirement. Only by understanding *how* error is Truth seen wrongly, can you come to see that it is Truth appearing and that there is no error *per se*.

If you really knew the truth and only the truth, the lie would be but another way of expressing the truth.¹² To one who knows that twice two is four, the assertion that it is five brings to thought the fact of its being four as clearly and emphatically as if the correct statement had been made; but as long as it comes up five for us, the mistake must be considered before the final solution or realization of mathematical truth is possible. We must not miss the point that such spiritual facts as the immortality of man and

* Un. 54:3-5.

¹⁰ S. & H. 494:19-20.

¹¹ Mis. 299:2-5.

¹² Un. 53:2-3.

the perfection of the universe are not humanly true except insofar as they are humanly apprehended and experienced. The mere declaration of an absolute truth does not make it so in present circumstances; it must be practically understood and sufficiently to exclude any contradictory belief or sense, called evidence.¹³

Treatment is a human process in which you reason things out so as to dispose of the many misapprehensions which would obscure the divine realities.¹⁴ The actual realization, or direct perception, is the demonstration and this is the object of your treatment or work. *How* you arrive at this is a matter of Science, not of hopeful speculation. We do not *assume* things in Christian Science. The unsupported statement of a fact does not constitute the realization of that fact, surely. Recitation is not realization. We are not engaged in exchanging words for solid realities, nor are we occupied with parroted formulas. True Christian Science does not permit of psittacism—the canting of words and phrases until they cease to have any significance or potentialities.¹⁵ “When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking,” our Master warns. (Matthew 6:7.)

The admission that a particular conclusion is the only logical one possible in a specific instance does not constitute healing realization. Realization, as the word is being used here, describes something far, far beyond intellectual recognition. It is even beyond deepest conviction. You may be convinced of God’s presence and still entertain a sense of evil in your universe. Whatever your convictions, if you are aware of anything as being wrong, the Christ consciousness has not wholly displaced the claim of mortal mentation. Without vitiating your conviction, a lingering sense of error must be acknowledged an indication of incomplete realization.¹⁶

That is not to say that true conviction must not precede realiza-

¹³ Rud. 11:13-24.

¹⁴ S. & H. 454:31-2.

¹⁵ Man. 43:5-8.

¹⁶ Mis. 259:7-10 (to semicolon).

tion, for it seems to be an indispensable footstep leading thereto. Nevertheless, the footsteps are not the goal and must not be allowed to usurp the attention. They will fall into the best order if the goal itself is kept in view rather than the intervening processes. Science cannot disentangle the interlaced ambiguities of being for him who persists in losing his gaze in them instead of turning to Truth alone.¹⁷

The Christ is the deific awareness that is transforming. "Jesus" is the point of human enlightenment at which all error is disappearing in celestial Truth. This scientific understanding which analyzes the afflictive appearance as a wrong sense of a right something must reverse that wrong sense, thus maintaining the very presence of God as the only presence. The way may be that of affirmation and denial, but it is never a contest. The calm rejection of error, on the basis of dawning perception, is the Christ light in which illusion is seen as illusion and effortlessly dispelled, so annulling the curse on man. The unlabored translation of man back into his native spirituality leaves nothing that has to be either saved or destroyed. All this quite transcends the intellectual attitude—which is that of the spectator—so that you are the happy participant.¹⁸

Leaving the intermediate steps and stages behind in the realization of Mind's perfect allness, there is no place for a sense of imperfection, so that this grand awakening to reality is the demonstration, or proof, excluding (rectifying) whatever worketh or maketh a lie. Again, let us emphasize the vital need for thinking Truth instead of thinking about Truth. Most of what we read or hear of Christian Science outside of our Leader's works is *about* Science instead of *being* Science, and it is time we grew up. God can heal the sick through man only as man is the knowing of God. This is not a person knowing the Truth, but the knowing, for the knowing includes whatever is true about the person.¹⁹

You have to *know* something in order to demonstrate anything.

¹⁷ No. 30:18-20.

¹⁸ S. & H. 536:1-9.

¹⁹ S. & H. 495:1-2.

Your understanding of God is what operates in treatment. But not as if you were operating it. When you get yourself out of the way, then it operates. It is in this that your work lies, and until you do get that sense of private selfhood out of the way, your work is not done. Insofar as you yourself seem to figure in treatment, you are not the possessor of understanding, but you are possessed of understanding. All that could be true about your treatment would have to proceed from Principle and act as Principle, and to the extent that it is just this, it is divine Mind uttering itself through Science, declaring its own law and enforcing its own power. Thus you are in no sense a channel for good, but the presence (and therefore the evidence) of good, God.

Understanding that omniscient Mind is healing the case, notwithstanding that a Christian Scientist seems to be included in the situation, precludes any fear or lack of confidence, for it eliminates the personal element at once. No patient comes to you because you are a human being; as little as he may know about it, he comes to you because you are a Christian Scientist—which means to him that you can invoke the power of God. And you *know* that you can invoke the power of God. When you know this much, you know that *God heals through Christian Science in spite of fear* or anything else. If this were not so, it is unlikely that we would have healings in Science, for there is always fear on board when there is pain or when there are threatening symptoms.

To *say* aloud that there is no sick man is not enough.²⁰ In fact, it is far more likely to be detrimental than helpful, for ordinarily a patient would be disturbed and irritated by such a heartless assertion. The requirement is that you *know* there is no sickness—and that is assuredly a silent procedure. The rebuke of evil is never the rebuke of a patient. Being the mental rejection of error, it is something that can take place nowhere but in the quietude of consciousness, where one is thinking. No human practitioner has the right or authority to reprimand people who come to him

²⁰ Mis. 108:11-14, S. & H. 447:27-29, No. 25:1-3.

for help. He is a metaphysician, not a disciplinarian. Righteous indignation springs from bigotry, for true righteousness cannot be indignant. Luke says that Jesus rebuked the fever, not the victim of the fever. (Luke 4:39.)

If you are actually knowing that there is nothing to be healed, this knowing operates as a law of healing to whatever appears to be unhealed. This explains why you build up a practice not by looking to sick people, but by the conscientious declaration *within* that there are no sick people. Paradoxically, this results in sick people coming to you and being healed, since the evidence of health can only appear as people being healed so long as there appear to be sick people in the world.

If Christian Science brings redemption of consciousness, then it provides for getting back to the true consciousness, or attaining the right Mind. In the identification with, or realization of, infinite Mind, the claim of mortal mind, or that Mind is mortal, is nullified. To recognize that man (you) must be God manifest, is to actualize divinity and so to find Mind operating as the Mind of its own idea, in the spiritualization of consciousness. Just to say that God is Mind, brings out no relationship between man and God; but to say that there is one Mind and that this Mind is infinite, breaks the sense of a limited mind; and to say that this Mind is *your* Mind, is bringing this Mind down to your very own experience as idea, and so breaking the mesmerism of materiality.

You must see that the only thing that can say "I" properly is the divine Ego, God, Principle. When you understand that you are the conscious speaking, not the speaker, you can never let material sense say "I" in any event or under any circumstances.²¹ When you are saying "I Am" from the right standpoint, it is Mind speaking, declaring infinity, expressing perfection. In turning to prolific Principle as your own and only intelligence, you find yourself to be the active acknowledgment of all that Mind is, thus dispelling any suggestion of limitation, imperfection, afflic-

²¹ S. & H. 485:4-5.

tion. Being conscious of infinite knowing, this Mind precludes the possibility of anything else, with you the inevitably living recognition of all that God includes and means.²²

Admit that *man is realization*, and you will never be frustrated by the belief that man has yet to achieve realization. Revert to this declaration whenever mortal-mind suggestion would slyly insinuate that you cannot rise spiritually to the occasion. It is never the inability to realize Truth with which you are bound; it is the belief of the inability to realize which would thwart you—just as the occasional inability to run in your night dream is not paralysis but simply the belief of immobility in which you are absorbed. Scotch this claim of spiritual apathy whenever it arises, with the confident assertion that you are at this very moment the divine realization itself.

You would no more say, “I am grateful for what little understanding I have,” than you would say, “I am grateful for what little health I have.” Scientifically speaking, you have both health and understanding (they are one, really) and it is only on this basis that you can experience them. The practitioner who says to himself, “I’ll do the best I can,” doesn’t know what it is that heals. If you are thinking of yourself as a private healer, you are going to have doubts about the results of your work. Humility is not degradation or deprecation, but receptivity. Reverence understanding—whether it seems to belong to you or another. The healing Christ is the coming of Truth to human experience through spiritualization of consciousness, but the Christ cannot come where there is no acceptance, respect, appreciation and reverence for the Christ. You will not distrust understanding when you recognize it as creative Mind unfolding. Even humanly considered, it must be self-evident that the least possible understanding of Truth must be greater than all the error on earth at any given point.²³

Are “spiritual man” and “the Christ” synonymous? Our text-

²² No. 27:4-5.

²³ S. & H. 378:7 only, 449:3-5, 319:17-20.

book says that Christ *presents* the indestructible man.²⁴ You would not use two different expressions if you meant the same thing. The Christ Truth is more to be thought of as the spiritualization of thought, hence the perfecting of the universe. What we call healing is Science revealing. The Christ is transforming, for the truth about a thing perceived displaces any false concept. This does not imply that a specific idea supplants a finite error as a substitution, but that the specific verity is the only verity. The revelation of the specific aspect of Truth involved demonstrates the total unreality of any finite error about it. You nullify what appears to be going on by accepting that which is really going on.²⁵ Such redemptive understanding is never indifferent, inadequate or imperfect.

Your comprehension of the truth of being must dispose of any false sense of being, for all that consciousness includes is thereby corrected. Genuine understanding is infinite Principle manifesting itself infinitely. The spiritual cause must be manifest as the spiritual effect, and this one infinity is constantly displacing the false human sense of things with the truth. You see, only by redeeming yourself, to all intents and purposes, can you help someone else. By maintaining the rightness of what you see, you demonstrate rightness on behalf of what you see.²⁶

You cannot possibly think Truth without having it do something. In fact, a mere declaration of Truth in thought must bring about a measure of realization—if there is any appreciation of its meaning at all. You cannot ever say what God is, without having something happen! Not an audible statement. Hardly! Christian Science is of thought and operates wholly as thought. What one says audibly is decided by circumstances as they unfold. But what one thinks is the thing. The saying will be what it ought to be if the thinking is what it ought to be. Because all is mental, redemptive realization will alter what appears to be external circumstances

²⁴ S. & H. 316:20-21.

²⁵ S. & H. 495:20-24.

²⁶ My. 210:9-11.

and requirements, or else it will provide a right statement to be voiced in the situation as it seems to be.

In the absolute sense (and in that sense only), there is but one practitioner. God, being the source of all real action, man's very volition, is the one Practitioner, practicing perfectly.²⁷ The slightest turning to this Mind is bound to be beneficial, for it means the disappearance of just so much of the dependency upon the human, finite sense of mind. As soon as you turn to the sunlight, you enjoy its radiance, whether you understand or have faith in it or not.²⁸ The very effort to turn to Principle tends to put thought in line with Principle, and to the extent that this turning is radical, it manifests the nature of Principle. But the practitioner is not a person who treats! It is realization which does the work.

As the conscious unfoldment of Mind, you can know nothing but Mind unfolding. In a certain way, man and treatment are one and the same thing, and this one is Mind's unopposed, unassailable knowing of its own innate perfection. It is instant because infinite. Then it would be legitimate to say in your treatment: This is Mind's infallible and resistless realization or unfoldment, being therefore wholly inviolate and entirely effectual. Being a practical metaphysician you learn to conclude your treatment in reaching realization. When an accountant completes his sum, he knows that he is through; and when you find a practitioner who knows that his treatment is complete, you also find a healed patient. This is arriving through orderly reason, recognition, acknowledgment and conviction at transcendent Being.²⁹

Just pronounce the word "God" and dwell in that for a bit. Then consider what you would say from the glorious, high throne of Deity—not as one puny mortal to another, but as divine knowing—what would you say from the seat of Spirit to sin, suffering or death? Surely, God would say, I never knew you! Depart from me! Nowhere in the illimitable range of my conscious reality could there ever arise any imperfection or any sense of imperfec-

²⁷ Mis. 255:5-6,

²⁸ Mis. 33:12-20,

²⁹ S. & H. 336:23-24.

tion. I know only my own infinite goodness, infinitely manifest and infinitely provided for. This claim that there could be something unlike or contrary to my flawlessness, concord and wholeness, is utterly without foundation or substance, irrational and impossible here in this all-inclusive and all-constituting omniscience. Whatever could be known would have to be my own pure Being, governed from the basis of my own nature, love. Love is the law and this knowing is the enforcement of the law, irreversible and inviolable, to all that is.⁸⁰

The scientific attitude when someone comes for help must always be that of God. If you were to ask the divine Mind at the time, What do you see? that infinite One would say: "I perceive my perfect selfhood as my own creation." If you were to ask Him to see anybody that was sick, that had to be healed, He would unquestionably answer: "Why, in my infinitude, anything that is unlike divinity is unknown and does not exist." The Christ heals because man is well. Consequently, the desire to heal, though laudable, is no part of the healing process.⁸¹ The wish to help may initiate the metaphysical work in this world of belief—indeed, it is the only thing that legitimately could do so—but desire itself hampers healing.⁸² Desire subsists upon the belief that something can be lacking or lost, whereas Christian Science demonstration is based entirely upon the claim that man is complete, perfect, harmonious, already and forever, where all desires are dissolved in satisfaction.

The attitude of the practitioner must be the altitude of God. The practitioner does not take an extravagant stand when he silently greets the patient with, "Hail, Son of God!" for then the treatment is launched in divinity. In handling a human situation, keep the divine by not using any expression which might imply that it is human. In proportion as you turn to your sense of right, thought approximates the divine. And in proportion as it approximates the divine, it embodies all the irrepressible power of divin-

⁸⁰ No. 30:11 only.

⁸¹ S. & H. 147:29-31.

⁸² S. & H. 366:12-21, 518:15-19.

ity. Your recognition of good as infinite must include your present experience in its entirety, and so becomes a law to your present experience. Maintaining that conscious Principle is the infinite and only cause, Science reveals a perfect creation, in which everything is exactly as it ought to be and doing exactly what it ought to do, eternally.⁸³

Prayer and treatment are really the same thing in Christian Science, but such prayer is devoid of the old theological pleading. The beginner's prayer in Science may be one of desire, for the newcomer cannot grasp the rudiments of the doctrine without the initial urge to do so.⁸⁴ But the advanced idea of prayer is one of revelation, realization, consummation, being the discovery of what we already have and are. Is not this the demonstration of completeness? Satisfying completeness must preclude any longing or anxious quest.⁸⁵ The knowing of what God *is* is man, even you yourself. This is the prayer of the righteous man that availeth much. It is the redemption of false consciousness.

"Come now and let us reason together," saith Mind—and that means communion, not supplication. Here in the bosom of the Lord, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18.)

Divine Communion is the touchstone, and that you find in the sacred quiet of your mental closet.⁸⁶ Both Jesus and Mrs. Eddy found it expedient to seek physical seclusion on occasion, and there are times when every metaphysician feels the need for human privacy. But the great thing is that we turn to thought instead of things in working out the grand realities of Life.

⁸³ S. & H. 548:5-8.

⁸⁵ No. 39:18-24.

⁸⁴ S. & H. 1:11 (to semicolon).

⁸⁶ S. & H. 14:31-18.

PRACTITIONER AND PATIENT

In becoming a public practitioner of Christian Science, one assumes a professional status which involves many things heretofore undreamed of. As in all other fields, he can profit by the experiences of his colleagues—not, of course, by imitation but by considering for himself the values set forth therein. To discuss the ethics, the conventions and the techniques of the profession, one's observations may be tinged with personal opinion, but much that can be said has to do with universal principles of unvarying import. There are features of the work upon which we may profitably confer.

Whether you become a public practitioner of Christian Science should never be a matter of personal decision, but one of scientific demonstration. Can't we all see eye-to-eye on that? Many who gave this no thought or assumed there was no problem, learned bitter lessons. There was the fondly-known Andrew J. Graham, who hung out his shingle under the most propitious circumstances, but had to wait nine months before anyone came to his office asking for help! Dr. Graham was a public figure of considerable stature, but it was not until after word-of-mouth advertising took root and spread that there was any harvest.¹ That took time. Then there was the renowned Methodist preacher, Reverend Severin E. Simonsen, who rode into the field on a flaming chariot of favorable publicity, following Normal Class at Mrs. Eddy's invitation, only to mark time in an empty office for a year, a laborer without a vineyard.²

¹ "Autobiographical Notes," by Andrew J. Graham.

² "From Methodist Pulpit into Christian Science," by S. E. Simonsen.

Like many others, these men withstood the corrosion of waiting and became highly successful practitioners. But they might have avoided this trying and profitless detour. As we advance in our understanding of Christian Science, people begin coming to us for help and they get it. When those coming to you in this way become so numerous as to require the major portion of your time and attention, you are a public practitioner of Christian Science and can safely announce yourself so. To repeat: you get into the practice by knowing that there is no sickness to be healed, for in this world of sick people the fact of health can appear only as people being healed. It need hardly be added that you can do invaluable metaphysical work whatever your profession. Do not leave your work, whatever it is, to go into Science practice; rather, let your work leave you, naturally, effortlessly, harmoniously. Then your sense of profession or occupation is being transformed, not obliterated.³

Any practitioner worthy of the name knows enough to know that he does not depend upon people being sick for his livelihood. He knows that everything about his universe stems directly from and is sustained solely by divine Principle. But he also knows that this can be demonstrated in a practical manner. So the fact of divine sustenance may appear to be financial income from his professional practice or from any other source or sources. Meanwhile, it is his duty to see that each patient understands that, although God's work is without money and without price—that he cannot evaluate it in monetary terms—there must be right appreciation for what is done in his behalf. Where there is this appreciation, there will be the evidence of it.⁴

To an obligated client who bubbled that she knew not how she could ever show her appreciation, Clarence Darrow remarked: "My dear woman, ever since the Phoenicians invented money, there has been only one answer to that question!" Pretty blunt, but he has something there. What he is saying is that anyone who

³ S. & H. 326:3-4, 182:1-4, Man. 49:4-6.

⁴ S. & H. 354:18-20.

is sincerely appreciative will express himself in a manner mutually comprehensible. In order to have some standard that is generally acceptable, we are directed to establish fees comparable to those of reputable physicians in each community. Practitioners who do not abide by this rule are remiss in their duty to the Movement, are lowering the dignity of the profession and belittling the whole activity.⁵

Naturally, the right kind of practitioner would make reductions and allowances wherever there is a legitimate need for that. In this world of misfortunes and inequalities, there are many worthy people who are both sick and poverty-stricken. Until their true heritage is humanly demonstrated, they obviously must be cared for, and so more than half of one's work is in the category of charity.⁶ Where one does extend a helping hand, he must make sure that there is a proper understanding of his gesture, so that his efforts are not taken for granted. All things have just the value for us that we concede them, and so Mrs. Eddy writes that the patient is more likely to recover who pays whatever he is able than he who withholds.⁷ "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (II Corinthians 9:6.) While no patient is expected to act beyond his proven means, it is evident that there is no gratitude where words are substituted for deeds.

"The divinity of the Christ was made manifest in the humanity of Jesus," and there is no Christian spirit where there is no humanitarianism.⁸ There are, as we all have seen, the calloused bigots and their dupes who would restrain the kindly philanthropist, with the specious argument that charity robs the recipient of his individual demonstration. Jesus settled this with finality, O so long ago, with his beautiful story of the Good Samaritan. (Luke 10:30-37.) James brought the lesson home in his epistle, where he wrote that the fortunate cannot turn the unfortunate

⁵ My. 237:16-18.

⁶ S. & H. 365:11-14.

⁷ Mis. 300:29-32.

⁸ S. & H. 25:31-32.

away with platitudes, but must demonstrate that there is no lack by actually feeding and clothing the poor. (James 2:15-17.) Mrs. Eddy insists that divine Love is humanly apprehensible in no other way than as human affection, manifest in charitable and sympathetic works.⁹

This brings up the question of helping those who have not asked for help. Our Guide points out the impropriety of thrusting our work upon others, saying the Golden Rule can be trusted. What she warns against is the idle, perverse or aggressively manipulative attitude. "The abuse which I call attention to is promiscuous and unannounced mental practice where there is no necessity for it," she writes, for "If the friends of a patient desire you to treat him without his knowing it, and they believe in the efficacy of Mind-healing, it is sometimes wise to do so, and the end justifies the means; for he is restored through Christian Science when other means have failed."¹⁰ *Right* treatment is never personal intrusion, but the knowing of impersonal Truth. Treatment does not mean directing influences at people! It is healing realization achieved through purposeful endeavor. Nothing and no one can exempt us from the duty of rectifying, where we are thinking, every error cognized.

What is the responsibility of the practitioner exactly? His responsibility is always to know the Truth, *so far as his advancing understanding permits*, in every situation. That is all he can guarantee to do. If he does just this, he need have no regrets, whatever the ensuing evidence. Having given your all, you can be at peace; and if the healing from your work is not as satisfactory as you think it should be, you can still know that it is bound to be eventually. Where healing is not immediate, it indicates that there is more to be known and realized. Nothing else. You go on from there. But you can never excuse the practitioner by accusing the patient—or *vice versa*. That would be rank malpractice. Metaphysics, like charity, begins at home. If in belief you are the prac-

⁹ Mis. 250:14-29.

¹⁰ Mis. 282:21-25, 29-2.

titioner on a case, you have to handle the claim where you are thinking and as what you are thinking; conversely, if belief says you are the patient working with a practitioner, you are still alone with your own thinking. The situation is no different if you consider yourself an onlooker. Ultimately, you alone are always responsible for what you are accepting as consciousness.¹¹

The unremitting demand upon you individually is that you adhere to the truth of being, whatever the current appearance. While doing this, you have no alternative to taking whatever measures humanly seem to you at the moment necessary or desirable. If your understanding seems to you inadequate to the occasion, you are going to have to call in a practitioner. The rule is simple and invariable: if you do not readily heal yourself, you should early call "an experienced Christian Scientist"—that is, turn to demonstrable understanding in the only place where you can find it manifest, even if that understanding appears to be the private understanding of someone else.¹² If you know that it is Mind to which you are turning, notwithstanding that there appears to be a person involved, the practitioner's work will prove equal to the need or else demonstration will bring about a change of practitioners.

An insidious suggestion is embodied in the misuse of the statement, "I must work out my own salvation," for the belief that you must personally accomplish the healing is fully as dangerous as believing that you are dependent upon someone else to accomplish it personally, so that you are deprived of essential help coming to you in the only form humanly comprehensible. It is evil in the guise of good which would have you decide you don't depend upon people and then *stop* there. Carried to its logical conclusion, such an argument would eliminate the need and value of even Jesus and Mary Baker Eddy, whose examples and precepts predicate your own progress.

Anyone grasping the merest rudiments of Christian Science

¹¹ S. & H. 495:1-2, Un. 46:9-12, '01, 20:8-9.

¹² S. & H. 420:4-9.

knows that he does not depend metaphysically upon persons, but he is still obliged to seek understanding wherever and however he can find it. The tendency to ascribe divine realization to yourself or to another privately is detrimental to all progress and demonstration.¹³ You can humanly give credit where it is humanly due while still knowing that all good is of God. Mrs. Eddy herself had metaphysical help constantly from her students, as related in the published *Memoirs of Adam H. Dickey* and also in the official biographies. No one has ever been able to segregate himself from his universe, and the fear that you are likely to become too dependent upon your practitioner fastens that very claim upon you.

The question of personal interdependence is never an issue with you if your thinking is conscientiously referred back to Principle and borne out in demonstration. A patient and a healer and an onlooker, these things are all in the realm of finite belief, wholly incidental to your evolving and involuntary interpretation of divine being. Recognizing this, you will not become sidetracked by something small that is wrong about something big that is right. As idea, you are unalterably one with Mind, but as a human being you must be practical and reasonable, emerging gently from matter into Spirit as the result of spiritual growth unhampered by wilfulness.¹⁴ Turning to Principle, the ordinary restrictions of human thought necessarily give way to the divine unfoldment, and the result is an improved condition all around.

You will not be held by the terrors of the night nor yet by the pestilence that walketh at noonday if you really know that it is His grace which is sufficient unto thee. Wisely, the *First Aid Handbook of the United States Office of Civilian Defense* begins with this statement: "Horror and its kindred sensations are caused by helplessness; when we have the power and knowledge to deal with horror, it disappears."

Traditions and unwritten customs quickly establish themselves

¹³ S. & H. 506:5 only, 251:17-24.

¹⁴ S. & H. 329:7-23, 485:14-17.

in any human activity, and you must not be straightjacketed by any of them, for your own sake and for the sake of the Movement. Don't waste time with the don'ters. Sometimes they will be most convincing with their "It just isn't right action!"—even though this has no more authority behind it than their own substitution of precedent for Principle. If you are not wary, you will be yielding your sovereignty to the point where you will actually hesitate to recommend or to read to your charges anything not approved by tradition or officialdom. Now, after all, you do not have to have everything pre-digested for you, do you? If you are to keep your conversation in heaven, you are going to have to rely upon demonstration rather than upon habit or decree. There can be no progress where initiative is banned. Our books explain that, under scientific dispensation, healers become a law unto themselves—though not to each other—since whatever is of Mind, being "imbued with this Science of healing, is a law unto itself, needing neither license nor prohibition."¹⁵ The Christ cannot be legislated.

Not infrequently, you will be told we *never* give advice. "Never" covers a lot of territory. To be cautious about advising is a good general rule, but advising cannot always be avoided. It is a curious commentary that those who shout loudest "No advice!" are not at all backward about telling patients and colleagues what to do and what to do without. The simple truth is that, with Principle and not persons your guide, demonstration will continuously correct your course and keep you on an even keel. In human experience, you do not have a choice between total right and total wrong, but always have to weigh the circumstances of the moment and then proceed with what appears best.¹⁶ The basic requirement is that you gain the Christ consciousness and help others to gain it. With that ideal uppermost, you will not go far astray.

When a patient pleads for specific advice, he must be made to understand that we cannot work out a belief along the lines of

¹⁵ No. 8:19-13, Ret. 87:17-23, Mis. 260:28-30, Mis. 303:6-16.

¹⁶ Mis. 289:8-11, 288:13-15.

belief.¹⁷ Our demonstration must be made without reference to the beliefs about it. If it is a matter of judgment which is involved, it would seem that the best demonstration would be to have divine wisdom unfold as right decision on the part of the patient. But this is not always so.

In the case of a labor strike, it is not necessary for you to know which side is right in order to handle the case intelligently. If you have been called in by the employer, you must be sure he understands that we are not in the business of manipulation, for he must be prepared to accept whatever demonstration brings forth. He is entitled to expect justice demonstrated, but he is not entitled to be the final judge about how that must appear. You do not undertake to decide and then prove which side is right—if either.¹⁸ You endeavor to prove that Principle, good, does govern. Then, with a truly open-minded attitude on all sides, what develops will prove to be both right and satisfactory.¹⁹

When advice is urgently sought by a patient, you will just have to do the best you can with the situation, without accepting any responsibility beyond your effort to establish divine realization. As your work progresses, you will find less and less demand on you for personal guidance, for you will be demonstrating divine guidance which transcends the personal sense all around. But there can be no arbitrary rules imposed about what you can say in the sanctity of the consulting room. If rule there be, it is that you yourself seek guidance within, alone with Principle—meanwhile helping your patient to do the same as far as he is able. If the suggestion is that your patient is unresponsive, handle that suggestion away. Get rid of the unresponsiveness, not the patient! Does evil say you are incompetent? Handle that as false suggestion, instead of resigning yourself to it. But never take refuge in the unchristian sophistry that says, "It's all in the other fellow's consciousness!"

Reports are an essential feature of the practice. How early you

¹⁷ S. & H. 62:22-26, 326:3-4.

¹⁸ S. & H. 454:22-23.

¹⁹ S. & H. 1:11-14.

may expect the patient to call back, or how frequently, depends upon the situation. If the symptoms are violent and alarming, you might say, "Let me hear promptly regarding any turn in events." To an advanced student you could say, "Telephone me in a little while if you do not feel that we are getting the upper hand as we should." The usual thing is to instruct your patient to let you have a report the next day. Sometimes they do not see the purpose of reporting, and fear to "voice error." According to our books, we avoid the idle or malicious recitation of evil, since that would tend to confirm it, but we are required to take cognizance of and handle errors specifically.²⁰ The patient must see that an unhesitant report indicates confidence in the practical dependability of Christian Science. That you are advertised before the world in the Journal, the telephone directory or otherwise, as a Christian Science practitioner, is not only an acknowledgment that there are sick people in the world to be healed, but—what is far more important—that you recognize they can be healed.

Every practitioner has had many instantaneous healings, but he has also had many cases not so readily met. Some continue for hours, days, weeks or even months before yielding to the work. Understanding this, you are neither discouraged nor nettled, and you learn to handle chronic cases with sufficient poise and skill to eventually meet them. It is so often said that the Master healed everything and that instantly, but this does not accord with the record. In his own home town, he did not many mighty works. (Matthew 13:54-58.) In the singular account of the man born blind, his first treatment enabled the man to see, but dimly. A second treatment was required, after which the man saw clearly. (Mark 8:22-25.) Judas unquestionably received his Master's fullest attention over a long period, but never responded to the healing Christ which Jesus represented. Think on these things, and you will find strength to go on up the rugged path.²¹

²⁰ No. 8:6 only, S. & H. 448:9-11.

²¹ S. & H. 22:13-20, 329:5-31, 254:2-8, 426:5-11.

The double injunction of the Master, "Preach the gospel and heal the sick," is echoed and re-echoed by our Leader. Notwithstanding this, sometimes one's right to teach is challenged on legalistic and ecclesiastic grounds. How can you get around Mrs. Eddy's assurance that "the student who heals by teaching and teaches by healing, will graduate with divine honors, which are the only appropriate seals for Christian Science"?²² Anything said on metaphysics to enlighten is obviously teaching, and who is to say how systematic, how specific or how general such teaching is to be? Of course, by the very nature of the case, the ordinary practitioner's teaching is largely individual. And, if he is a member of The Mother Church, he is not permitted to teach *groups* without official sanction.²³

The reason for this institutional restriction is that no organization could long endure which permitted the setting up of independent groups within it. The early history of the Movement and Mrs. Eddy's available correspondence bring this out unmistakably. Outside the organization, of course, the Church Manual does not apply, and so the nature and extent of one's teaching is determined entirely by individual demonstration. In any event, teaching is inextricably bound up with the healing. While metaphysical work is silent, wherever one talks with his patients, the work is that of instruction clearly.

Differences of presentation may be regarded mainly as vagaries of the human drama which should serve only to remind you the more of the infinitude of Mind. Whatever has meaning to you will not return unto you void but will prosper in the way whereunto you send it. Whatever glimpses you can give to others of what of infinite Life is appearing to you are all to the good surely. In any case, you must freely express Truth in whatever ways seem intelligent to you.

The honest student of Mrs. Eddy's writings knows that no individual or group has a monopoly on Christian healing and

²² Mis. 358:4-6.

²³ Man. Art. XXVI.

teaching, and is not tempted to arrogate to himself or his group any priestly privileges.²⁴ He respects Christianity wherever found and learns to toil in his own vineyard.²⁵ He is well aware that nowhere does either Jesus or Mrs. Eddy say anyone can escape his constant obligation to heal the sick, preach the gospel and raise the dead, as far as possible to him. The invariable rule is to give a cup of cold water in the name of Christ, fearing never the consequences—whether human belief places the giver within or without organization. How could any of us ever be deprived of the ability—nay, the duty—to go on healing and teaching? Mere belief in any form, whether called organized or unorganized, has neither right nor power to intrude upon such holy work.²⁶ It is outlining in grossest materiality to say that Truth can come only through a particular instrument, organizational or otherwise.

When the busybody rushed to tell Moses that Eldad and Medad were prophesying “out of bounds,” Moses rebuked him for his envy, adding, “Would God that all the Lord’s people were prophets!” (Numbers 11:16, 17, 25-29.) Eons later, when John told our Master that his disciples had reprimanded someone for casting out evils in his name because the healer was not a member of their society, Jesus said: “Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me; for he that is not against us is on our part.” (Mark 9:38-42.) And when the disciples would have cast down fire on the nonconformists, Jesus murmured sadly, “Ye know not what manner of Spirit ye are of!” (Luke 9:54-55.)

The ethics of Christian Science practice are not unlike those of the other legitimate and respectable professions. With a basic attitude that is humanitarian, you need not be reminded that what is said to the practitioner must be held as sacred as if told to God. Intelligence will provide decorum, and reverence will be manifest outwardly as true and impressive dignity—a dignity that would never stoop to dramatizing yourself or your profession. Spiritual

²⁴ S. & H. 141:10-23.

²⁵ S. & H. 359:18-20.

²⁶ S. & H. 54:29-1.

poise will extend to every last detail of your daily conduct, without any self-conscious striving for propriety. A worthy practitioner could never meddle in the affairs of either his patients or his colleagues.²⁷ Understanding that mortal mind sees what it believes, he does not go searching for evils of any sort, but leaves the uncovering of error to Truth.²⁸

It is not alone the ever-changing circumstances which prevent your settling on inflexible means and methods, but the fundamental fact that your problems inevitably advance with your advancing understanding. When confronted with something new and disconcerting, consider this. Then you may find that it is not an evidence of apathy on your part, but of progress. The pupil in arithmetic, after mastering addition, subtraction, multiplication and division, becomes aware of problems heretofore unsuspected. He becomes "fraction conscious." At such a point, instead of yielding to resentment and its resultant confusion, he should rejoice that he has reached a place where he can handle the greater things.²⁹

As the metaphysician, you must recognize in your advancing problems your own progress, and be grateful that your very consciousness of evils as problems to be solved, shows your capacity to cope with them. You could not see them as errors in your experience if you were not first aware, at least intuitively, of the Truth which exposes them. The problems can never be beyond your ability to solve them, for the errors uncovered cannot exceed the Truth you know which uncovers them. A comforting and sustaining thought, withal scientific.

There are occasions when the negation appears to stress the truth even more than the simple assertion of fact would. My statement that twice-two-is-four might pass without notice, while I cannot whisper twice-two-is-five without rousing the mathematician's militant challenge. To the genuine Christian Scientist,

²⁷ Mis. 287:31-12.

²⁹ Mis. 85:25-31, 221:3-10.

²⁸ S. & H. 86:29-30, 542:5-9, 19-21.

the presentation of substance as matter but serves to accentuate its essential spirituality. An erroneous claim can only awaken the real student to what he knows and compel him to apply it.⁸⁰ Thus the onslaught of evil must be understood as the pressure of Truth's apprehension forcing you higher, so that it can only come as what best serves to promote your growth. Tribulations *mastered* are character builders.

If Christian Science is genuinely scientific, its logic must prove inescapable and its work irrefutable, so that it can know no competition. Truly scientific thought recommends itself to acceptance and spreads itself without organized effort—as shown by mathematics or any other science. Genuine science must be operative forever everywhere, and operative independently of class, color, creed or human institutions. The honestly scientific attitude allows such freedom of speech, press and religion as must inevitably discredit and weed out illogical conclusions and unworkable methods. To paraphrase the Scripture we have always so piously quoted: If this teaching be of Science, no opinion can overthrow it, but if it be mere dogma, it cannot stand.

⁸⁰ S. & H. 266:10-12.

FOOTSTEPS AND CONCESSIONS

All things are possible to God—but not all things are possible to mankind at this stage of understanding, obviously. We constantly strive for perfection, but we must not make claims beyond what we are proving, or we shall discredit the work and invite disappointment. Yes, there are innumerable cases recorded and substantiated of the healing through Christian Science of diseases and conditions pronounced incurable by the medical fraternity. But we are not yet walking the water.¹ So Mary Baker Eddy speaks of the unfailing success of her doctrine when “applied under circumstances where demonstration was humanly possible.” Many of us today are convinced that we have seen the dead raised—but not the long-dead. We are not presumptuous, but base our practice on proof.

The competent practitioner would not, because of its severity, hesitate to take any case brought to him, for he knows full well that he can always achieve immeasurable good, alleviate pain and distress, and possibly demonstrate all that could be desired. One thing is certain: our point of view must be that we can always bring about, through our work, whatever is *necessary* humanly. Whatever has to be done can be done. Of that we are sure. Perfection is demanded of us, but only as we are able to reach it step by step.² How soon the ultimate will be attained is not a matter of time, but a matter of understanding, and that may be rapidly found.

What are called the “human footsteps” are unavoidable aspects

¹ S. & H. 323:13-18, 329:5-25.

² S. & H. 147:7-13.

³ S. & H. 253:25-23.

of our evolving interpretations of being. That these "steps" should be right is a matter of demonstration, of course. And, remember, you can only demonstrate that which *is*. There is nothing going on but Mind disclosing itself as that which *is*, Truth, and that's permanent. That means that there must be a truth to each human footstep. If you regard any action as a temporary expedient, you are putting it outside of Truth, good, and so making it totally evil. See that it is your sense or interpretation of the true action that is temporary, not the action itself. Get *everything* into Mind, Truth, good, and keep it there.⁴ That is your sole hope. Only by identifying it with good can you bring out the good of it. And you cannot do this without admitting that it is God, good, manifest, though called human activity.

Naturally, God isn't trudging from stage to stage, but your intermediate interpretations of spiritual being, prior to sabbatical realization, must exhibit those stages which are indispensable to your progressing sense of completeness, plausibility and feasibility. While acting up to your highest concept at all times, you can save yourself much heartbreak by not overreaching yourself. "Radical reliance on Truth" does not mean radical defiance of human requirements, but inner spiritual integrity.⁵ If that is maintained, the seemingly outward activities will be all right. Spirituality is subjective and is therefore neither dependent upon nor subject to the objective patterns of human activity. The outward doing is an aspect of the inward knowing. Conformity to finite standards neither promotes nor retards spiritual progress. It doesn't touch reality at all.⁶

Absolutely speaking, we are not doing anything, we are not bringing anything to pass and, least of all, are we creating anything. We are only perceiving, understanding, apprehending that which already and forever exists. Mind does not require time in which to do anything, nor process, because all the things of God, of reality, are now. If you have a goal to reach, know that you are

⁴ Hea. 7:8-13.

⁵ S. & H. 167:30-31.

⁶ S. & H. 220:26-30.

already there. But don't consider the intervening developments in your experience as something going on outside of Truth, in belief, or your fear of their outcome will impair their meaning and value for you. Take your steps as they are given you to take, all the while keeping your eye on the only cause. Only by a right use of your present sense of things can you arrive at the absolute—never by fighting with your sense of reality. If you are really knowing that divine Mind is all there is to unfold, all that consciousness includes will be found both purposeful and successful.

You can learn to let Mind unfold for you without neglecting the demands upon you humanly. When we are told not to “outline,” we are simply being cautioned not to visualize objectives materially and then insist that a satisfactory solution can appear in no other way. Speculating or forcing issues from a physical point of view is inimical to progress. But we cannot hope to avoid outlining. You couldn't walk across the room without outlining your course and type of locomotion.⁷ When Jesus stood before the tomb of Lazarus, he did not say, “*If it is right, Lazarus will come forth.*” No, he seized upon the prerogative of Mind, the Mind which could know no death nor deterioration nor absence, and commanded, “*Lazarus, come forth!*” While you may not be able to imagine the proper functioning of an organ, you must positively declare for its perfection, harmony and completeness before you can demonstrate it healthy. You cannot foretell the course of Mind as humanly perceived, but you can know its inevitable divinity.

It is far more important to know that right *is*, than to know *what* right is. In the measure that you affirm and know that right is, you will know what to do, and you are not then likely to ask yourself or anybody else what is the right thing to do or what is the wisest path to pursue in any event. There is nothing *iffy* about Science. What is right *is*, and there is no opposite. In all situations, the course you can discern is the right course, as you turn

⁷ S. & H. 264:10-12.

to Principle. Ifs and buts belong to mortal mind. The "good" of mortal mind is always relative; but you establish as your Mind the Mind that is immortal. God is not uncertain. Decisiveness is an intrinsic property of Mind, and you can therefore demonstrate it.

Do not enter upon any undertaking with an *if*.⁸ Even when the step does not seem right, start with the silent and serene declaration that right *is*. Then any necessary change will come about in the situation. But when decision is required, do what you feel is right unhesitatingly, with the assurance that comes of the knowledge that perfection is the only law, whatever the appearance. Do not say, "If it is right, I will do it." Say, "Right is!" Then, when judgment has been clarified, take your step and every step to follow with the conviction that Mind's direction is unerring. Mind's communion is manifest in decisive action, for thinking is being and must appear as doing. Such doing does not always conform to the preconceived pattern, nor is it responsive to finite jugglery, mental or otherwise. But invariably the human doing of the Scientist is divinely guided in ways comprehensible to him.

To believe that divine leading comes through hunches, or urges of untraceable origin, is rank superstition. "Voices" are always suspect. Intelligence can only appear as rationality.⁹ God's guidance may come as driving convictions, arrived at logically, or as compelling circumstances. Principle demonstrated is all there is to judgment or circumstances. The outcome may not seem at the time to be what is the very best in the situation, but it will be seen so in retrospect, after further unfoldment has broadened the perspective.¹⁰ Always, the question of right human footsteps is to be solved scientifically.

All being mental, what you *do* depends upon how you are seeing things. You act necessarily within your current interpretation of being. You are obliged to proceed according to your sense of reality.¹¹ But your progressive knowing changes that sense or

⁸ S. & H. 422:31-32.

¹⁰ S. & H. 22:18-20.

⁹ S. & H. 223:21-22.

¹¹ S. & H. 444:4-19.

interpretation progressively, so that what serves today may not serve tomorrow. You take what appear to be the necessary human footsteps for the simple reason that they appear to be necessary. In the ratio that you understand all experience to be Truth disclosing itself, the more cumbersome and involved aspects of your interpretation, its grosser implications, fall away, so that you automatically dispense with the belief of intermediate processes and intervening expedients. Spontaneous being ensues without recourse to "artificial aids" in belief. "Leaning on a material prop" merely means misinterpreting. There is actually no "prop" to be destroyed or done away with but, so long as the fact of sustenance appears to be a prop, there is a misinterpretation to be corrected through spiritual apprehension of reality.

You cannot abandon material expedients peremptorily; you must outgrow them. When it is said that we can eventually dispense with concessions and expedients, it is meant that a point will surely be reached where we no longer have to think of results as contingent upon any sort of material procedure or device. In proportion as you grasp the fact that your world is Principle manifest, the inbetweenness of finite means and methods ceases to be a part of your interpretation. The great thing is to see that while these concessions and expedients may be an essential part of your sense of Mind being, *nothing whatever depends upon them*. They are not the cause of your demonstration, but an incidental aspect or accompaniment. Let us then lay no unnecessary stress on the outward seeming, but rather endeavor to get at the inner reality.

But, you ask, does not progress depend upon refusing to make concessions? On the contrary, "until one is able to prevent bad results, he should avoid their occasion."¹² That's concession—and without it, your defiance of pressing demands upon you must prove so disruptive as to stifle the inspiration requisite for progress. If you will just act up to the very limits of your *demonstrable* understanding, you will progress with maximum dispatch. But

¹² S. & H. 329:15-17.

plunging beyond your depth is unscientific and foolhardy. As for "taking a stand," that is not a matter of stubborn insistence but a matter of true realization lifting you above finite considerations.¹³ Such realization proves itself practically, and is not a mere retreat into fantasy. It is not a case of doing or not doing something; it is a case of conscious dominion.

Working as Mind, you will neither flee nor pursue seeming externalities, knowing that they are but your subjective view of being, transformed for the better as better understood. Fearing or hating what you term a temporary concession to human belief fixes it as a part of your interpretation of being, so that it is difficult to transcend it. Trying to do away with something gives you something to do away with, so perpetuating it as a problem unsolved. Refusing to take someone's hand who is trying to pull you out of the raging sea is not radical reliance on Truth but an ignorant demand that the Christ shall save you only in the way you imagine he should. If your escape from drowning is by a helping hand, that is your way of seeing good, God, manifest, is it not?" "Thou shalt not tempt the Lord thy God!" (Matthew 4:7.)

All this is so beautifully exemplified in Jesus' application of divine law. He did not cavil over forms and procedures. He did not heckle the woman who could only conceive of her healing as coming through the touch of his robe. He knew that the touch of a robe—or the touch of a scalpel—would have to be in the realm of belief, but he nevertheless said, "Go in peace!" He was accepting health as her natural state, notwithstanding her mistaken notion of how it came to her. He did not say that she would have to retrace her steps or that she had relinquished her innate spirituality. Such concessions facilitated the establishment of the gospel light, and he made them in many fields.¹⁴ He did not evade taxes, so long as they were required of the citizens, but procured the legal tender apparently from a fish's mouth. He did not disdain material clothing, so-called, but wore himself the seamless

¹³ S. & H. 329:21-23.

¹⁴ Mis. 370:12-13.

¹⁵ S. & H. 56:4-6.

robe—the most expensively luxurious garment that could be purchased in that day. Even after his resurrection from the tomb, when the disciples were plying him with questions about that event, he asked, “But have ye any meat?” and then went on to eat the broiled fish and the honeycomb which they proffered him. (Luke 24:34-43.)

You would not deprive the cripple of his crutches until you could *prove* that the crutches were an unnecessarily gross sense of support or sustenance. If support can only be seen as a crutch just now, thank God that you are able to see support any way. Metaphysically, you understand that idea must be sustained, and the thing that sustains idea is its Principle, whatever this may look like from where you stand. Meanwhile, our sense of need, to be met, must be met according to our sense of it.

If a crutch is our sense of being provided for and we can't see it any other way, we can be unreservedly grateful that we are seeing the fact of sustenance, however dimly and incorrectly. No matter what the form of perception at the moment, we can improve our interpretation of divine provision only by ascertaining the underlying fact more clearly—never by trying to tamper with the appearance directly. To be dogmatic about such things is stupid and cruel. As human beings, we all see things differently and, as Scientists, our job is strictly to achieve and help others to achieve an understanding of Truth and not to dictate human procedures.

No one is immune to the pull of old habits of thought, and nothing is gained by regrets and recriminations. One of Adam H. Dickey's students came upon him as he was donning a pair of spectacles for reading. “Oh, Mr. Dickey,” she thoughtlessly exclaimed, “do you wear glasses?” He laughingly countered, “Yes, I wear my error on my nose; where do you wear yours?” You do not campaign against spectacles.¹⁶ Mapping events humanly is not conducive to the demonstration of divinity. As you come to understand that vision is Mind's awareness, you no longer think

¹⁶ S. & H. 444:7-12.

of sight as involving glasses. Until then, your glasses may be an essential aspect of your current interpretation of Mind seeing. Observe that students who inveigh against glasses do not inveigh against eyes, *per se*. That is inconsistent, for both represent the interpretation of the mental as physical.

The necessities of belief remain necessities until you prove that they are no longer such in belief. This does not delay, and assuredly cannot thwart, your progress toward the absolute. One thing that could retard the ascending thought would be for you to engage in controversy over them or see in them something to be defied. That would dethrone the infinity of good. This is particularly noteworthy in the province of dentistry. When you are consulted, as you will be, about fillings and extractions, what are you prepared to think and say? In her famous open letter on the subject, the Founder of the Christian Science movement proclaims to the world that we do not refuse to abide by the usages of men—except in instances where such usages definitely offend conscience.¹⁷ She says, moreover, that if a doctor is called in, it is wise to cooperate with him fully, so as not to raise the belief of conflict. There could be no mistake about her position or her unassailable logic herein. This letter settles the propriety of Scientists wearing dentures.

Granting that a dental cavity is no more than a belief, it is still not something static or arrested which, if let alone, will grow no worse. It is a claim of progressive decay, which means that if the deterioration is not checked it will continue on to the total destruction of the tooth involved. If your awareness includes a dental cavity, you have already accepted and are entertaining unwittingly the belief of increasing disintegration. Of course the claim can be met without recourse to material expedients—and I have myself seen such demonstrations—but it is not being met from a purely metaphysical standpoint unless you have concrete evidence as a restored tooth. Your textbook instructs you to deliberately

¹⁷ Boston Herald, Dec. 2, 1900; Sentinel, Vol. 3, p. 217; Journal, Vol. 18, p. 593

sidestep difficulties and disasters if you cannot forestall them entirely.¹⁸ Since everybody knows that a filling does check the ravages of decay, the occasion for bad results can be avoided through having the tooth filled without undue delay. Why should this keep you from eventually proving that there never was a cavity and therefore that there never was a filling?¹⁹

The demonstration of Christian Science in your everyday living brings about "what is nearest right under the circumstances." If you did not live according to what you call human standards, you would find yourself in conflict with your world. Dentistry means care of the teeth. Properly understood, that won't involve trouble of any sort. It is customary nowadays to have your teeth cleaned and checked at least once a year, and if you are hesitant about consulting a dentist, it is patent that you are believing substance to be evanescent matter and that you are accepting corroding disease as a real power. Declining the services of dentistry, then, would not protect you but would invite difficulties. Thrusting a claim from view unhandled, tacitly confirms it so that you become its victim.²⁰

All of us have observed those pseudo-metaphysicians who risk the loss of their sight by refusal to wear glasses which relieve their eye-strain before they have proven that there is no optical weakness, as well as those who neglect badly needed dental work without the evidence that there is no such need. This mistaken idea of Christian Science demonstration is reminiscent of an anecdote. Wrapped up in a discourse on the unreality of time, it is related that Judge Samuel Greene forgot the clock and only at the last minute thought of his train departure. As he and his friends hurried into the station, the Judge sprinted ahead of his party and managed to board the train which was just pulling out. "Demonstration, Judge! Demonstration!" chortled the ladies with the fluttering handkerchiefs and satisfied smiles. But Judge Greene was on the wrong train!

¹⁸ S. & H. 329:15-17.

¹⁹ No. 24:25 only.

²⁰ S. & H. 446:31-32.

Let's be sure we're on the right train before we call it demonstration!

Prior to the establishment of Utopia, your demonstration might appear as your finding an honest and competent dentist, who then does the indispensable work successfully and painlessly, and at a price within your means. That is why Mrs. Eddy can say that God, when intelligently appealed to, will lead you into the right choice of a physician.²¹ Fear not; the dentist puts no mortal-mind law on you (as is sometimes averred). No error can stand in your experience without your own consent.²² Then to what extent would you follow the dentist's advice? Well, if you were convinced your dentist was both sincere and efficient what could you do but respect his expert opinion? However, if you felt dubious about his diagnosis or proposed procedure, you would surely consult other reputable dentists to check on the reliability of his opinion before submitting to his work or accumulating a large bill.

This does not imply that experimenting is desirable, or even justifiable. It means living a normal life according to normality as humanly understood, abandoning such pattern only as it is actually transcended through steady and evident growth Spiritward.²³ The practice of Science, you see, requires a great deal more than the simple knowledge that Mind heals, as our Leader says. In a vital paragraph, she mentions that "in proportion as a physician is enlightened and liberal is he equipped with Truth, and his efforts are salutary."²⁴ In hospital cases, you will have to know the Truth for the doctor and the nurse as well as for the patient, for all are part of the picture. This is not combining materia medica with Christian Science, by any means; it is bowing temporarily to the necessities of belief, until they can be proven otherwise through your untouched and steadfast knowing.

You are not authorized nor justified in dictating human arrangements for your patients, and you will encounter cases

²¹ Hea. 14:9-17.

²³ S. & H. 485:14-17.

²² Mis. 83:12-17.

²⁴ Hea. 14:9-17.

deserving of your attention in which the civil ordinances and state laws enforce provisions and restrictions. For instance, in obstetrics, the presence of a registered doctor or licensed midwife is obligatory. But the presence of a doctor does not take the case out of God's hands for you, *if you know that*. Although the event appears to be human, it can be understood as divine and so demonstrated as harmless, useful, beautiful, can it not? Whatever the doctor says, you can know that creation is ever appearing, but that this appearing is not something coming out of something else. You can know that expansion is a property of Mind, and that the appearing is directed, governed and controlled by divine Principle, so precluding misrepresentation, premature or delayed action, infection. That which is unfolding is, properly understood, the immaculate conception. Recognizing that man (effect) is never a creator (cause), but reflects God by being creation, does not release you from the duty to establish the divine facts about all that is appearing in your world. What is appearing is always divine Mind as idea, even though mortal sense would invert the appearing and call it a material body.²⁵ Without admitting as much, how could you possibly protect your patient from the dangers ordinarily associated with an accouchement? Our textbook states just this.²⁶

An episode from one of Mrs. Eddy's classes, recorded by Rev. James Henry Wiggin and authenticated by my friends of the household, illuminates the question of unavoidable concessions.²⁷ "What if I find a breech presentation in childbirth?" asked a pupil. "You will *not*, if you are in Christian Science," replied Mrs. Eddy. "But if I *do*?" persisted the questioner. "Then send for the nearest regular practitioner," was our Leader's sage advice. This, of course, is no more than a concrete example of what our book teaches.²⁸

Great discretion and even greater compassion is demanded of

²⁵ S. & H. 507:28-2.

²⁷ Georgine Milmine Biography, p. 339.

²⁶ S. & H. 463:5-20.

²⁸ S. & H. 401:27-3.

the practitioner. You will be summoned to patients in hospitals, and you must be prepared to recognize something divine about those hospitals. Any humanitarian endeavor or institution signifies the presence of the Christ idea. At such times, the trite statement that material medicine can't do any good is always at tongue's tip; but the important thing to see is that *materia medica* is powerless to harm. Be thankful for the comforts and conveniences made available through the kindly ministrations of doctors and nurses, for Love alone provides such things. Mrs. Eddy wrote Mary Beecher Longyear that Christian Scientists should establish greater facilities for philanthropic and charitable activities, and that practitioners could well exhibit better qualifications for practical purposes. "This latter lack in students of Christian Science," she concluded, "is a great hindrance to our Cause and it must be met and mastered."²⁹

It goes without saying that the Christian Science practitioner is neither technically equipped nor legally permitted to diagnose physical ailments or recommend physical treatment of any kind. And it is well to remember that advising a patient to discontinue medication, to have an operation or to refrain from having an operation, may be construed as falling into these categories. Your business is, under the law, to keep your patient in your prayers, not to keep his physical activities under your direction. The requirements of the law on this score are plain. You can "render unto Cæsar the things that are Cæsar's" and still maintain your inner integrity as a metaphysician.

Whether you call in a surgeon to set the bone in your broken leg, depends entirely upon whether you are *demonstrating* that there is no need for such manual aid. If you can't see (demonstrate) that there is nothing out of place, in belief or at all, then its being in place is going to have to appear to come through the practiced fingers of a surgeon. On the other hand, if it is evident that you are making concrete headway with your "purely meta-

²⁹ Sentinel, Vol. 19, p. 110.

physical" work, then you are justified in going along that way. Where surgery proves necessary, it will be exactly right if you will but recognize that this is your unavoidable way of seeing Mind in action. Then you can properly and confidently say that the only operation is the operation of divine Mind.

When we give aid to each other humanly, the step itself is not anything at all of itself but is simply our current sense of good unfolding. Such aid can prove of lasting value only as it is understood to be simply a clearer vision of Truth. Human events should always be interpreted divinely; then they are established as something divine and permanent rather than something human and temporary. The final results do not spring from our human footsteps, but from our metaphysical work, and the footsteps are merely incidental to our seeing of good proven in the place of evil. No finite acts are of any significance in themselves. What matters is our reason for undertaking them and what we anticipate from them.

In falling back on physical devices and finite maneuvers, our success through radical reliance on Truth is jeopardized only to the extent that our concession is prompted by unfaithfulness instead of necessity. What we rely upon "materially" is entirely a question of what we are relying upon mentally. You are going to continue to turn to whatever you believe most helpful, and that is the only sound attitude. But what you believe most helpful will constantly change as you apprehend more and more of spirituality. You always act from the standpoint of practicality, while thinking (insofar as you are able) from the absolute. You are obliged humanly to abide by human requirements, but your knowing—to the extent that it is actual realization—will alter the requirements.

As for the course you pursue humanly, you may be sure that you can enjoy your adventures and prove in them your intelligently free activity. When you take a step, you must proceed from that point. Surmises as to what might have happened if you

had done otherwise are useless. The simple fact is that you have done thus and must go on making decisions, for which decisions all the infinite intelligence of Mind is yours. Practically speaking, you will have to go ahead in your own way. All you can do is the best you know, always working out afresh what is good to you.

In any sort of an undertaking, you are divinely led in the measure that you actually identify yourself with infinite Mind, and so cease thinking of yourself as having a private mind apart from others. Then Principle's leading must come practically, in the only way it can, as your being shown the way unmistakably in terms of your own comprehension. Wisdom must appear in the way that is best suited to your needs. The knowing that a thing can be done comes to you by way of the so-called human footsteps as yet required according to your present view. Clearly, this is no abandonment of Principle, but is rather the most radical reliance on Truth, since your reliance on Principle is contingent upon your apperception of Principle. Complying with your concept of isness, acting within the obvious limits of your demonstrated understanding, does not prevent your knowing the Truth ever more clearly and so eventually arriving at the absolute.

Never desert to your Ivory Tower. Your equilibrium as a metaphysician can be maintained in no other way than by putting your Science constantly to the test. Demonstration is the criterion always, with the practice your balance wheel. Knowledge must be found within but verified without, in human experience.

In closing this chapter it might be well to note that becoming a practitioner is a matter of demonstration, not authorization. Even those listed in the Christian Science Journal must *first* be successful practitioners, *then* they can apply for listing. In this country no human authority, ecclesiastical or judicial, can license or prohibit prayer for the sick. Our Movement has fought this issue through all the courts, establishing irrefutably the full freedom of the individual in this field, regardless of his color, class, creed or organizational affiliations.

PRESENCE

Men are gregarious creatures, and that is as it should be. Nothing else would be natural, normal, wholesome or desirable. Anyone who secludes himself invariably loses his perspective in sodden morbidity. You cannot keep a balanced sense of values without contact and association with your fellow beings. Because Christian Science discloses the indivisible completeness of Being, it unifies men and nations. Oneness and inseparability can only be shown forth as a fuller sense of unity and action. Thus we love each other no less, but secure our love in human relationships more noble, more tender, more binding. Human unity is our way of seeing the divine completeness undivided. The concrete demonstration of completeness is the only proof of completeness. In this we have family, community, world ever more congenial and consolidated.¹

In his 1917 class, Bicknell Young said: "Marriage is a better illustration of the divine man, because you have the male and female living together in harmony. If man and woman ever belong together in the human order, then they first belong together in the divine order, and they can never be separated." Marriage is a way of seeing the divine completeness.² It is not the only way, of course, for the fact of completeness must appear through Science as what is nearest right under the circumstances. To the pre-adolescent, for instance, it cannot be marriage. Still and all, the youngster does have his chum. How completeness is seen at any point in your development is a matter of perception.³ Whatever the form, though, the fact of completeness must be manifest in some mode comprehensible to the individual if he is to enjoy any sense of contentment.⁴

¹ S. & H. 340:23-29.

² S. & H. 210:1-4.

³ S. & H. 57:4-5.

⁴ Mis. 370:12-13.

Occasionally some misguided student of metaphysics voices the curious fancy that an individual human being is sufficient unto himself, that he can demonstrate completeness independently of his fellows. You have only to look at the faces of such people to see the desolating results of such a warped viewpoint. Even the practiced smile does not conceal the emotional, moral and spiritual pauperism. Such victims will quote for authority Mary Baker Eddy's statement that the unity of male and female must eventually be understood as two natures in one Mind instead of two separate individuals, neglecting to finish out her sentence to the effect that this inclusiveness is *not* possible as one "corporeal being."⁸ Conveniently, too, they overlook the fact that Mrs. Eddy herself was married three times, bearing a child by that marriage which she forever afterward declared idyllic.

Question: I recently read an article in which a practitioner told a mother that her little boy was as much girl as he was boy, because of the divine completeness, and that the child forthwith ceased manifesting the boyish vigor which made living in a small apartment difficult.

Answer: Such a perverted concept would provide the basis for physical and psychological hermaphroditism, a grave and disruptive malady, and betrays a shocking ignorance on the part of the author of both human conditions and metaphysical requirements. One of the cardinal points of our doctrine is that Science absolutely refutes the amalgamation, absorption or annihilation of identity or individuality.⁹ The fatherhood of God is not the motherhood of God, any more than the infinity of Mind would be the eternality of Mind. As aspects of indivisible Being they are inseparable, but they are always distinct and must be so demonstrated humanly. In her calculated article, "Man and Woman," Mrs. Eddy calls attention to the *dual* nature of Being, the masculinity and femininity of God manifest as distinguishable gender, and she points out that neither manhood nor womanhood is

⁸ S. & H. 577:4-8.

⁹ Mis. 22:12-14.

superior to the other in God's sight, even though one or the other might temporarily gain the ascendancy in mankind's sight.

There is just one "I" but that *I* is also US, since "man and woman [are] unchanged *forever* in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle." You can't get around that. And remember your fundamental premise is that the divinely true is humanly demonstrable, with demonstration requisite. Masculinity and femininity must not become lost in each other but must enrich each other by association through the inclusiveness of Mind. Yet they remain permanently distinct and must be proven so in present experience.⁸ My manhood can only be demonstrated as my own virility and that of the men of my world, while my womanhood is inconceivable except as the femininity of the women of my world—certainly not in the anomalous character of the shrill effeminate or the hoarse virago.

The completeness of man is seen in his universe and is demonstrable only as his universe. This divine and demonstrable consummation includes the trees and the flowered carpet of the cool forest, the lambent moon in a cloud flecked sky, the precious playmates of childhood and the beloved helpmeets of maturity, always, always unfolding harmoniously as "what is nearest right under the circumstances."

Question: But our textbook says gender is a product of mortal mind?

Answer: That reference is obviously to the physical misinterpretation of gender called "sex," for the same book says later on that gender, properly understood, is of God, doesn't it?¹⁰ If there were no truth to gender, what basis would you have for correcting sex difficulties, which are legion? Frigidity and impotence are not uncommon maladies, and they often result in tragedy. Are you going to fall into evil's trap by agreeing here that "there is no

⁸ S. & H. 588:11-15.

⁹ S. & H. 70:12-13, 217:1-5, 507:7-10, 513:17-21.

⁹ S. & H. 305:12-13.

¹⁰ S. & H. 508:13-14.

sex"? Confronted with the unfortunate victim of indeterminate sex, you are going to have to be consistent, practical, compassionate. What is the only possible counterfact to, "My sex is uncertain"? My sex (or gender) is certain! You do not have to visualize it materially. You just have to know that true gender, whatever called, is unimpeachable, sacred, lovely, infallible, harmless, harmonious, as glorious as the God of which it is.

Question: We hear a lot of talk about "impersonalization," as though that meant annihilation of identity.

Answer: It is only in wonderland that a cat can be stripped of everything but its grin! In all things, we do not demolish, but redeem. Mrs. Eddy urges you to be on guard with anyone who incessantly warns you of personality, since he must be the victim of his own corporeality.¹¹ To impersonalize is to incorporealize, to translate materiality back into spirituality, finding the true nature of all being in Mind. The intemperate discussion of personalization betrays an obsession with matter. The glutton may make a god of matter, but the ascetic makes a devil of it, and whether through love or fear of it, each serves materiality. You can see that the militant crusader for "impersonalization" means to wipe out every characteristic by which we could identify each other or recognize presence. The genuine Christian Scientist does not abuse the corporeal concept of man, but endeavors to redeem that concept to the spiritual ideal.¹² The characteristics are not lost but spiritualized, so that personality is found to be, in its true nature, the divine identity. Scientists do not dispose of personality. Contrariwise, "their personality is defined spiritually, not materially—by Mind, not by matter," so that we are not engaged in blotting out the race of Adam but in uplifting man to his God-ordained status in the scale of Being.¹³

Question: Then murderers and liars are God's children?

Answer: Not as such! What you denominate an evil man is a

¹¹ Ret. 73:19-21, S. & H. 217:1-5.

¹² '01, 5:14-16.

¹³ Ret. 76:23-26.

wrong sense of man, and you cannot love evil. You cannot call an evil man a good man until he is regenerated, any more than you could call a sick man a well man until he is healed.¹⁴ This discrimination is vital to your welfare, to your world and to your progress in Christian Science. In a page of surpassing value, our Leader writes that a real Scientist is a miracle and that the opposite of this type of man, sometimes called one, is no more than a treacherous insect or a ravening beast, from whose sting and claws you must protect yourself. She goes so far as to say you should love such a man no more than enough to help him, but that you must not dissipate your attentions on him if you are not proving that you can help him.¹⁵

That she followed her own precepts is related by Minnie Scott, a member of her household staff. A known trouble-maker who was rather prominent in church affairs insisted upon an interview with our Leader. "Minnie," Mrs. Eddy said at the time, "if you knew that someone was trying to get into your home to bother you and take up your time, would you just know that divine Love protected you and so you were safe?" Mrs. Scott replied, "Yes, Mother, that is exactly what I would know—but I would also be sure that the doors and windows were securely locked!" Mrs. Eddy beamed. "There! You have given me the spirit and the letter, and there is nothing more need be said!"

Question: If personality, rightly understood, is divine identity, its eternal continuity should be demonstrable right here, should it not?

Answer: Yes. You are not to reconcile yourself to the loss of a loved one, but you are to assuage your grief through the sure knowledge that you can eventually prove presence precisely where there seems to be a void. Presence cannot cease with regard to anything, and if that is true it is surely demonstrable. You would no more resign yourself to the absence of an individual than you would to the disappearance of an eye or a lung.¹⁶ Absence is a

¹⁴ My. 242:10-14.

¹⁵ Mis. 294:6-23.

¹⁶ My. 297:11-25.

false sense of presence, to be corrected. Presence must be demonstrated in the same literal sense that health is demonstrated. Going and coming belong to the relative interpretation of being.¹⁷

Naturally we are not to picture where people ought to be in human belief. But we know that in the manifestation of Soul's indivisible completeness, everything must be evidenced in a manner that is harmonious and satisfying. Eliminate living and what becomes of Life? It would vanish into the limbo of supposition. See that all isness is inextinguishable. Presence would have no significance or value for us if we could not demonstrate it in terms of present understanding.¹⁸ Jesus did not justify the absence of Lazarus when his friend disappeared into the tomb. Indeed, according to the record he wept at first. Then he called him back, but literally, in the only guise recognizable or conceivable.

To Dr. Alfred Baker, Mrs. Eddy said: "Lazarus, come forth! broke [annulled] every law of anatomy."¹⁹ If you were really discerning that he was Mind, not matter, you would see him here now, and in the only form in which he could be identified by you—which is exactly what Mrs. Eddy said of her beloved Edward Kimball after his demise. To Anna Machacek, she said that "‘Planes of thought’ is a figure of speech. We shall never demonstrate over death as long as we keep talking about ‘planes’." No man can escape from the one and only plane: consciousness. If we knew this, our friends would cease slipping away from us into the Unknown.

While Mind diversifies, individualizes and distinguishes, it cannot segregate, insulate or isolate. In this realization is reunion, blessed consummation, where there is no suffering or sorrow and all tears are wiped away. The Life we are living is infinite and indivisible, and this is the only one we shall ever experience. "*This is Life eternal,*" and he who knows this will never *see* death, in

¹⁷ Un. 63:7-11.

¹⁸ "Metaphysical Obstetrics," by Alfred E. Baker, p. 7.

¹⁹ S. & H. 555:27-30, 486:14-15.

himself or others.²⁰ A student in the celebrated 1898 Class, Mrs. Sue Harper Mims, reported at the time that Mrs. Eddy “told us something of her experience when she first saw the Truth. She said the first revelation that came to her was that she could not die. She saw Life, and that it was impossible for her to die.”²¹

But she did die, you protest. Who says so? Who believes that? Who sees it that way? Who is entertaining a sense of her absence? How do you know that Mrs. Eddy passed through the belief of death herself? You don’t. All you can be sure of about that event is that you are entertaining the belief of Mrs. Eddy’s death. When you dream at night that someone near and dear is dying, you are grief-stricken. Then you wake up, and there sweeps over you a blessed relief as you recall that your friend is in the best of health. In your dream, he was really dying, but that dream was not shared by your friend and did not touch him in any way. On your awakening, did the friend of your dream cease to exist? Not a bit of it! You woke to find him more real, so that you recognize it was only your temporarily wrong sense of him which had him slipping away irretrievably.²²

Anything that exists at all is alive, as mental action. If you consciously *are* at this instant, this is a fact self-evident. Any fact is without beginning or ending, uninteruptible, and so you can never experience death. You could not even fleetingly fancy you were dead, for the presence of consciousness to think *anything* would automatically, irresistibly and constantly refute and preclude the belief of unconsciousness, oblivion, non-existence. You are right now experiencing immortality, and the knowledge of this embodies the power to eliminate the appearance of death or passing on.

Mind cannot get outside of itself to go anywhere and, for that matter, is inclusive of everywhere. That which *is* cannot become something else—*is not*—and Mind is incapable of entertaining

²⁰ S. & H. 324:32-7, 421:25-26.

²¹ 1898 Association Address of Sue Harper Mims, Mother Church Archives.

²² S. & H. 386:16-2.

any sense of its own disappearance, certainly. People say there isn't any death and then go right on preparing for it. True, they give it the more palatable title of "passing on," but it's the same thing. Until the statement of death's powerlessness and unreality is accepted as *literal* and provably so, that harrowing if illusory event cannot be transcended.

Question: Our books say it is unchristian to believe in a transition, but where do people go who pass on?²³

Answer: The question is self-contradictory. We cannot say people do not go away and then ask where they went. But they have gone, you say? When a lung has disappeared in tuberculosis, do you work from the premise that it has actually gone, or that its absence is illusory? To restore the lung to all soundness, you must insist that, rightly understood, it is exactly where it has always been and doing exactly what it has always done in the divine order.²⁴ What, then, if the negative illusion of absence extends to the entire organism, so that man appears to disappear? Are you going to accept that, or disprove it? Be conservative in how you talk about these things, but you must be radical in how you think of them. Stand for resurrection as a present possibility.²⁵

Here you are, let us say, seeing a party of friends off for South Haven on the far shore of Lake Michigan, and you stand happily on the pier, caught in their picnic spirit of adventure. The apricot lights dancing on the sunrise water keep you standing there long after they have cast off, and you watch the ship sail slowly and majestically up toward the sharp horizon. Does the vessel shrink with the minutes, like a man with age? Only from your fixed view. Well, anyway, it lingers quietly before you ever so long—something like this human sense of a life-span—and then rather suddenly it drops behind the skyline and is seen no more. Snuffed out in a twinkling, leaving no trace in all your universe.

Your friends have passed on, beyond your reach, and you have no evidence to point to that they exist at all any more. What has

²³ Un. 38:11 only. ²⁵ S. & H. 573:19-2.

²⁴ No. 10:16-26.

happened to them? Nothing. That you know. It is only from where you stand unmoving that they pass away. Do you suppose they were startled when they encountered the horizon? They did not see this line of demarcation, this knife-keen edge which cut them off so implacably from your point of view. They are going right on in the same old way, their surroundings unchanged, laughing, conversing and eagerly anticipating the next gay episode, which for them lies beyond another horizon at the moment.

Do they worry about you? No. "Oh, John will be along as soon as he can get away." When will you pass your horizon? You never will. You can never get to your horizon, for it is no more than a deceptive appearance, an illusion, a total nonentity. It appears as the boundary of a limiting point of view. Personally, you will never pass the horizon called death, to sense or otherwise. Consciousness is always saying, "I am the resurrection and the Life, and he that believeth in me [understandeth] shall never see death." If I awaken ahead of my friend in the morning, am I terrified that he is in "another sphere," because I am not in conscious touch with him? Of course not! I think, "He'll be along directly." He will awaken to the same sense of things as I, and we will continue from there together in awareness or communion. Meanwhile, if I temporarily believe I cannot reach him, I have no reason to say that he believes the same.

Death is not in those we say have died, but in us. It is we who believe they sicken and die, we who believe we bury them as material bodies out of sight, we who believe we shall never see them again. In her masterly article "Life," Mrs. Eddy writes that when you say "My friend has just died," no change has been wrought and that this friend must be saying right now, *and in the same surroundings*, "I am alive!"²⁸ Why "the same surroundings"? Unless your friend's basic interpretation of being has suddenly and inexplicably altered—and you have no evidence whatsoever that it has—everything must remain the same for him.²⁹

²⁸ Journal, Vol. 36, pp. 1-7.

²⁹S. & H. 291:19-25.

It is you who believe him dead and gone. He can't be believing that. If he ever lived, he is alive now, and must be knowing Life more and more, forevermore.²⁸

During dessert at Pleasant View one evening, Laura Sargent posed this question: "Mother, if someone put a leaden bullet through your heart as we sit here at the table, what would become of you really?" Smiling quietly, her teacher looked up and said, "Why, I'd go right on eating my apple pie." What she clearly implied by this was that while she might appear dead to them, she couldn't possibly appear so to herself, and so would go right on doing exactly what she was doing *and seeing it in the same old way*. She brought this out in a discussion of the subject with Dr. Frank L. Riley in November 1897, in which she said that if she saw the Doctor slain by an arrow before her, she could no longer converse with him. She added that he would go on about his affairs, *leaving no body* in the chair where he had sat, while she would proceed to bury his dead body in belief.

One of the most important key-phases of Christian Science is that things exist for us only in the language of present thinking, and that we never acquire a totally new vocabulary of thought overnight. Mathematics and music come to us as numbers and notes, and cannot come to us otherwise. Living existence unfolds to us in the familiar language of people-places-things, even after we recognize that it is Mind speaking in the language of pure Mind.²⁹ That is why your nocturnal dream-universe, which is admittedly thought alone, is constituted of people-places-things. Arising with the dawn, you say you wake up. Is your universe abolished thereby? No, it becomes more vivid and palpable for you. Do you ever open your eyes to a literally new world? Certainly not. That is forever impossible. Mornings you only awaken to a brighter and more convincing sense of things than that of your sleeping dream. Not to a novel environment, but to an existence so much more real and so much more familiar that you

²⁸ S. & H. 427:1-2.

²⁹ S. & H. 117:6-7, 210:1-4.

refer to the experience of the recent hours as "*just a dream.*" The touch of death could not in one fell swoop change your basic language of thought miraculously, to leave you gaping over things for which you had no names or notions. From the standpoint that all is mental, this is not at all difficult to understand.⁸⁰

If there are any other "awakenings," you can depend upon it that they must be ever to a more welcome and happily familiar sense of things—never to a sense of loss, separation or strangeness. Arriving at such a point, would you not have to recognize the presence of those whom you may have been believing long dead? According to our book, if you could awaken to the reality now, you would bring back into your world those thought dead.⁸¹ Failing to achieve this for the nonce, you cannot be dismayed, for with what you know scientifically you are sure that the demonstration can be made and that it need not take time nor suffering in the making. Fallacies of belief are but flickering shadows that have nothing to do with realities. You admit this. Death is no more than a transitory belief which misguided education would fasten upon us.⁸²

We know and can ultimately prove that there is no death, and we need not say or think anything which might cast a shadow on the joy of this realization. Truth is true, and what is actual about anyone remains untouched by any belief about him. The harmony and immortality of man are intact, and if those we do not see should desire anything of us, it would surely be that we know this much for them and for ourselves steadfastly. Grief on our part would be needless and profitless. All that was ever true of any late lamented one is spiritually mental, not material. If finite sense would argue that he was ever imprisoned in a physical outline, that does not make it so. He never existed in or as matter and has therefore never passed out of it.⁸³ He is as much here today as he ever was, and knowing that.⁸⁴ Let us rejoice together!

⁸⁰ Un. 8:5-8.

⁸² S. & H. 164:17-29.

⁸⁴ My. 297:12-17.

⁸¹ S. & H. 81:17-19, 75:21-24.

⁸³ S. & H. 76:6-12.

QUESTIONS AND ANSWERS

Some questions are so recurrent as to demand consideration in a work of this type. Broadly, they may be divided into two classes: (1) those relating to metaphysics, and (2) those having to do with the Movement humanly. Of the former class, typical discussions have been selected to follow.

Question: Is it logical to say that knowing there is no transportation in reality results in good transportation in belief?

Answer: There must be something to transportation, or you would have no basis for rectifying defective transportation. Jesus indicated that the very hairs of your head are rooted in reality and that, because infinite consciousness includes all that is, whatever is true about even the fall of a sparrow must be known to the Father. (Matthew 10:29-30.) This is a principle, and so applies universally. Take, for instance, the phenomenon of gravity as seen (or mis-seen) in the fall of the sparrow. Is that power material or spiritual? Whatever Newton may have named it, it remains the fundamental Mind force, as Mrs. Eddy says.¹ Without such a controlling factor, position and relationship would be unknown. Gravity is Mind preserving order, keeping each thing in its place as related to all other things, maintaining all that could be meant by motion and position.² If this were better understood, it would be demonstrated that the airplane could come down (in control), but that it could not fall down (uncontrolled).

While it is true that coming and going belong to the relative sense of being, we must never deny action, however seen.³ The

¹ Mis. 22:30-1.

² S. & H. 90:7-8.

³ Un. 61:2-3.

unfoldment of ever-fresh variety may appear to you for the nonce as a trip to California from Chicago, but it is still Mind disclosing itself. To understand this is to eliminate any obstructions, impediments, inefficiencies, delays, failures, discomforts about that which you are calling "transportation," without minimizing its value. Naturally, omnipresent Mind doesn't travel, either as Principle or idea, and if the word "movement" brings up the picture of some thing traveling in space, you must revert to your sure knowledge that the unlabored motion of Mind does not utilize nor require space. Mind, infinitely manifest as idea, cannot be put inside of something and transported from here to there. The infinite *here* of consciousness includes all that appears as *there*, and to find this out is to have it appear practically in human experience as ever speedier and more satisfactory travel, even unto the transferring without interval of the boat, together with cargo and passengers, to the opposite shore, as Jesus proved. (John 6:21.)

Question: How must I think, then, to get out of a bad spot?

Answer: What you call locale will continue to shift for the better in the ratio that you apprehend that the only place is inclusive divine consciousness. There are not places. Just one. The only place is Mind and this is it, replete with all that could be desired or required. It is established from all eternity and includes right now every comfort, convenience, utility, every beauty. "As our ideas of Deity become more spiritual, we express them by objects more beautiful"—not by barrenness of environment.⁴ "In my Father's house are many mansions," a satisfying variety of aspects, but consciousness does not come or go, rise or fall, enlarge or diminish. All that changes is your sense of place, so that as you comprehend the divinity of all being, improvement is manifest as a better situation.

You can't get out of your place, the only place, and place is not at the whim of people or the mercy of accident. Your recognition of true place must cancel all the defrauding beliefs about place.

⁴ Peo. 14:1-2.

God, as Principle, determines all that is meant by place or relationship, and the knowing of this establishes the law of perfection for your current sense of place. This redemption of consciousness may look to you like the perfecting of your home, office or church, or it may appear as your moving to a new and better place. Your individual sense of place, being your spontaneous interpretation of Mind, you would not attempt to change places through mental manipulation of the finite picture, but would purify and elevate your interpretation through ascertaining the underlying reality.⁵

In your night dream, you see place as a physical location, with you inside a finite enclosure called ceiled-room or sky-bound universe. Yet where are you? Strictly in (as) thought, and this has actually no boundaries. When you awaken in the morning to the fact that the night's experiences were wholly mental, all the limitations of your dream vanish. Now go a step farther, and get this waking dream—your interpretation of being—straightened out. Getting God alone as Mind, place will be glorified in every aspect for you, so that there comes into your environment (experience) all that is beautiful, good, satisfying, and in a way that is natural, plausible, appropriate.

Question: How can I sell my house?

Answer: Humanly considered, property rights are not intrinsic to either the owner or the property. Property rights are entirely a matter of human opinion. You own only what society concedes you own, for the rules of modern civilization are a question of mutual agreement, the majority opinion governing.⁶ The human view is the relative sense of things, hence the necessity for acting according to what seems best to you at the moment. So long as things appear as they do to us, we are obliged to resort to human expedients or footsteps. But in proportion as we apprehend divine Mind as All, we spontaneously turn from dependence upon merely human means and, conversely, insure the success of our undertakings.

⁵ Mis. 217:30-1.

⁶ Mis. 228:21-29.

Now consider possession from the absolute. The moment you realize fully that all things are purely mental, you discover that you cannot be deprived of anything. Conflict over possession arises solely from the belief that things are material. You possess what you include consciously—and what is this but God possessing Himself or including Himself consciously, with you God’s consciousness of Himself?’ Work from the standpoint that all good already is, and that you are the very knowledge of this fact. Every single thing connected with the transaction which you are now contemplating is established from all eternity, and dates from when the morning stars sang together. The form in which this must appear, then, is a gauge of your current understanding. In any case, if you will not limit this appearing by finite preconceptions, your interpretation of perfection with regard to this, as everything, must be what is nearest right under the circumstances.

Question: So many Scientists who accomplish wonderful healings are defeated in the matter of supply.

Answer: Handle supply exactly as you would health: from the standpoint of isness. In a case of disease, you do not say that health is being brought to man, but that man is already and forever healthy. Confronted with lack, you do not say that the necessities will come to man, but that he is already and in every way provided for. How else could you break the mesmerism that would present man as either sick or impoverished? It is essential to see that “supply” is not something that *flows*, but something that *is*, and that it is not therefore something that can be cut off or diverted. The word “supply” is misleading. The word “sustenance” is perhaps more scientific.

Mind, being All-in-all, it can obviously never know anything but itself as itself. Thus all that consciousness contains it also maintains, for its perception of substance is its awareness of its own actuality. Mind supplying Mind by reflection is Principle realizing its own satisfying completeness.⁸ Infinitely perfect effect is the

⁷ S. & H. 302:8-9, Un. 3:20-26.

⁸ Ret. 56:20 only.

inevitable and inseparable result of infinitely perfect cause. Since effect—and all you call yourself and universe is obviously effect—since effect can hardly exceed its own cause, the very presence of effect indicates co-equal cause or sustenance. Being commensurate with cause, nothing by way of effect could unfold as your experience which was not already provided for in every possible respect, since everything must exist as cause before it can be manifested as effect. Hence “the deific law that supply invariably meets demand.”⁹

“Romeo” must exist in or as the mind of Shakespeare before he can appear as Shakespeare’s mind manifest, and the concept could not be without sufficient mind to conceive and constitute it. And so it is that God made every plant of the field before it was in the earth.¹⁰ All that is unfolding, or being revealed, is already provided for, and before this recognition, belief cannot operate as fear or doubt to obstruct or obscure the irresistible disclosure that is Mind knowing its own infinitude. The fact of divine sustenance may be misinterpreted as money, food, clothing, shelter, but we can freely and gratefully accept what seems best in the situation, respecting it for what it really is instead of what it might appear to be.

As usual, our demonstration is imperiled by the temptation to outline in terms of matter.¹¹ During the recent financial depression, a ragged man came up to a road boss and asked for work. What kind of work? Oh, any kind.

“Well,” said the boss, “do you see that boulder over there on the hill? Roll that down to the road and then back up again. That’s real work for you!”

“You don’t understand. I have a family to take care of. What I need is money.”

“Why, if that’s all you need, here’s a five-dollar bill. But just a moment—you’ll have to promise not to spend it.”

A little bewildered, the applicant hesitated, and then in desper-

⁹ Mis. 45:16 only.

¹⁰ S. & H. 512:21-24.

¹¹ S. & H. 62:22-26.

tion expostulated, "What I need is food and fuel and clothing—not money!"

"If you're sure, now, that is really all you require, then spend the money for food and fuel and clothing—but don't eat the food or burn the fuel or wear the clothing."

At last the man was forced to realize and admit that what he was really searching for was a sense of security, satisfaction, peace. All wholly mental.

The fact that you are divinely sustained must appear to you, though, as shelter, food, raiment, money, or whatever is required for your apprehension of sustenance. To think of it all as matter, is to invest it with material limitations, of course, and to endanger the outcome of your most earnest work. If, on the other hand, you understand that it is divine sustenance appearing, despite the language of its appearing, you will find it adequate to the point of abundance, appropriate to the point of harmony and satisfying to the point of contentment.

The absolute truth about employment is that Principle employs its own idea of itself to express itself, so that employment is permanent, unintermittible, ideal. Naturally, it remains for us to demonstrate this, and as we do, it is bound to come in the comprehensible language of people-places-things. Whatever the appearance, you are dealing with Principle, not people, and knowing that gives you dominion "over all the earth." The only business is God's business. Now prove it! You can.

In May of 1942, it chanced that Adelaide Still and I were fellow house-guests of the Gilbert C. Carpenters in Providence, when one of our Leader's unpublished statements on supply was authenticated, which it is a joy to share.

"Whenever there seems to be a need or lack in your experience, this simply indicates the scientific fact that this seeming need is already supplied by God's gracious abundance."

"Mrs. Eddy dictated this to me," Miss Still said, "and I wrote

it in the back of a Bible. When I showed it to her, she took her pen and added this to it:

“Then give thanks with your whole heart because you have learned in Christian Science that God’s supply is on hand’.”

Question: Is there anything metaphysical about Mrs. Eddy’s agreement with Rev. Talmage, that there are wit, humor and enduring vivacity among God’s people?¹²

Answer: I have never known a successful metaphysician who did not have a keen sense of humor. Mr. Kimball was famous for his. So was Mr. Young. Innumerable episodes are officially recorded of Mrs. Eddy’s rapier wit.¹³ Christian Science should give a balanced sense of values and surcharge all with vitality. It is evil which would slyly suggest that spirituality is indicated by a long face—or a long record! A clear thinker enjoys a situation for all it is worth, whether it is solemn or ludicrous. True mirth, of course, is not to be found in the malicious sarcasm of the newspaper cartoon, but rather in the kindly sharing of an exhilarating thought. Correctly understood, it is the spontaneity of pure Mind, shining with the gleaming unction of Spirit. Where there is no joy, there is no Science.

Mr. Young often reminded us of the usefulness of humor when we were taking ourselves too seriously. He illustrated this with a story. Before a church meeting in Kimball Hall, he was standing with a group of Scientists when a sad-looking friend joined them. After a few restless remarks, the man burst out with, “Did you see the evening papers? Reverend So-and-so has been attacking us again. He says we’re not a Christian denomination!” “Why not?” retorted Mr. Kimball. “We take up a collection, don’t we?” With a laugh, everyone relaxed.

Question: Some people feel Mrs. Eddy expressed disapproval of marriage by putting a prohibition in the Manual against our own readers performing the ceremony.

Answer: If you will again read Section 1 of Article IX in the

¹² Mis. 117:10-12.

¹³ Powell biography, pp. 223-225.

Manual, you will find it is not a prohibition, but a requirement that the ceremony shall be legal.¹⁴ Responding to a letter from First Church of Chicago on the subject, Mrs. Eddy said that this was an important question and that her answer of December 7, 1897, should be read at a church meeting. She wrote them: "A Christian Scientist ordained according to our laws and religious usage can unite people in wedlock . . . but no infringing the law on marriage by one unqualified as per law and order is admissible." It is only because our readers are not legally authorized to perform the ceremony, you see, that it must be left to others.

Question: How could Mrs. Eddy justify her eating of meat when that involves the killing of animals?

Answer: You wear shoes, don't you?

Question: I know a student whose metaphysics are unquestionably faulty, yet she has had some wonderful healings. How is that?

Answer: Many of us heal in spite of our funny notions—even though we may believe it is because of them! I know a student highly successful in cancer healings who insists upon handling sin in every case, and I know another who has had even greater success in curing cancer victims, although he would consider it grossest malpractice to associate sin with malignant growths. Obviously, they have something in common outside their approach to the problem. What would that have to be? The only thing requisite is divine realization. If we manage that, the other things which obtrude themselves on the scene cannot thwart our honest endeavors.¹⁵

Mrs. Eddy's epochal healing in 1866 took place before she had ever enunciated her Science, and it was three years she tells us before she was able to formulate a satisfactory explanation.¹⁶ Discussing her singular recovery after that historic fall on the ice, she said to Alfred Farlow that she had been thinking about God, and that it must have been the attitude of mind she was in which

¹⁴ Man. 49:19-22.

¹⁵ S. & H. 199:21-22.

¹⁶ S. & H. 109:11-24.

made it possible for the spiritual power to heal her. She said that in some unknown way she had reached that consciousness of Divinity which heals the sick, comparing this to the touching of harmonic chords by the natural musician without scientific knowledge.¹⁷ She had yet to trace and retrace her steps, and then to chart the way for others.

Question: One on our local board insists that applicants for church membership should be rejected if they are coffee drinkers.

Answer: In her remarkable diary, Caroline Foss Gyger relates that when she went to live at Pleasant View, Mrs. Eddy early rang for her and said: "I forgot to tell you that if you want tea or coffee, you will have to provide it for yourself." Although Mrs. Eddy did not drink coffee, she did not forbid its use in her home. Quite the contrary. She served it in abundance to painters working on her house in wintertime.¹⁸ And it is recorded in the Christian Science Journal that she presided at gatherings serving "ices, berries and cakes—and coffee."¹⁹ The reference in our textbook to "the *depraved* appetite" for coffee condemns depravity, not coffee.²⁰ One who is *addicted* to any habit must take cognizance of the error and handle it away.

But if you attempted to eliminate all the foodstuffs containing extractable drugs, you would have a scant bill of fare, since few eatables are devoid of items in the Pharmacopoeia. Escaping the caffeine of coffee, you would encounter the stimulant theine in tea—unless you chose rather the equivalent theobromine of cocoa or the capsicum of pepper or the opium-like lactucin of ordinary lettuce, to mention but a few examples! Verily it is not the things that enter into a man's mouth which defile him, but the things of thought admitted consciously.

Dr. Andrew Graham's story is a good one. His first morning at the Christian Science sanatorium on Chestnut Hill, a solicitous waitress asked him if he would like some Postum with his break-

¹⁷ Powell biography, 117:1-27.

¹⁸ Ibid., 192:22-25.

¹⁹ Journal, Vol. IV, p. 94.

²⁰ S. & H. 406:28-31.

fast. "Good heavens, no!" he exclaimed, "I was healed of that years ago!" He wasn't thinking of coffee as something indispensable for which he was obliged to find a substitute.

Question: What about exercise?

Answer: A demonstration of Christian Science always resulting in "what is nearest right under the circumstances," the genuine Christian Scientist will be found leading a normal life according to universal human standards. No one has ever been known to live without eating—Jesus ate even after the resurrection, you will recall—and no one has ever been known to be entirely healthy without a reasonable amount of physical activity. Any tendency to defy basic human requirements, like air, exercise and food, shows not a scientific attitude, but a morbid impracticality. We must not just sit with our books until we grow pale!"

An immature student encountered Bicknell Young on horseback, cantering through Lincoln Park. "Oh, Mr. Young," she blurted, "do you ride for your health?" "No," he corrected, "I ride because I am healthy!"

Question: Wasn't Mrs. Eddy more than exacting with her staff?

Answer: She required a great deal of the people in her home, but this may have been with the design of driving them ever to higher levels. There is no doubt that she urged them on to more advanced demonstrations constantly, and it is the Carpenters' contention that her Divinity Course was based upon an unrelenting demand for something just beyond the student's proven capacity." The newcomers, for example, were put to work on the weather—something they never dreamed Scientists seriously attempted to do anything about—and this forced them to undertake a wholly new orientation. No sooner did one accomplish his assigned duty than a new and more difficult task was set for him. Adelaide Still regales us with amusing tales of John Salchow's inventiveness under duress. There was a period when Mrs. Eddy insisted her stockings be dried without wrinkles. After many

²¹ S. & H. 329:7-23.

²² Man. 68:12-16.

failures, John solved the problem with wire drying-frames. As soon as she learned of this, she ordered the frames disposed of—but never again complained of the wrinkles. Her interest in that matter stopped with the surmounting of the difficulty. But John grew. "If Mother told you to hang a lantern on the moon," Margaret Macdonald said to him, "you'd try it." "Well," countered John, "if she told me to do it, there would be a way to do it!"

Question: Aren't there any truly historical biographies of our Leader, books uncolored by the gratuitous effort to defend her or else warped by the venom of attack?

Answer: The book entitled "Mrs. Eddy," by Hugh A. Studdert Kennedy, is a carefully documented, tenderly written and inspiring account of this great spiritual genius, written with eager breathlessness and with the freedom possible only to an author who accepts her statement that "nothing has occurred in my life's experience which, if correctly narrated and understood, could injure me."²³

Question: Is not Spirit gained through the conquest of matter?

Answer: No. As spirituality is gained, materiality is automatically lost. We cannot emerge gently from matter into the allness of Spirit while militantly concerned with that which, from the standpoint of Spirit, does not exist.²⁴ Our reliance on Truth is necessarily in proportion to our understanding of Truth. The more we are engaged with spirituality, the less we are concerned with materiality. Meanwhile, because we must see good in terms of current comprehension, it would be unreasonable to reject that which appears at the moment to be most practical. Human expedients are indispensable until actually displaced by demonstrated metaphysics. Regarding the so-called temporary concession, Cornelia C. Church very sensibly told her classes, "You can't do away with it until you can do without it."

²³ My. 298:3-5

²⁴ S. & H. 485:14.

MORE QUESTIONS ANSWERED

Then there are those constant inquiries having to do with the human aspects of Christian Science as a movement.

Question: Why does Mary Baker Eddy devote so much writing to her human lineage when her Science teaches us to turn away from the claim of heredity?¹

Answer: It would appear that her discussion of family and background must represent a concession to public opinion. In her day especially, much was made of personal antecedents and the welfare of the Cause may well have required that its Founder fortify her position according to popular standards.

Question: Is it a fact that Mrs. Eddy commissioned one of her students to trace her ancestry to the dawn of history?

Answer: Yes. She copyrighted the title for a proposed work as "The Genealogy of Mary Baker Eddy," and in her letter of March 13, 1895, to Dr. Julia Field-King, she said she thought perhaps people would be sooner convinced of her legitimate mission if her own descent could be followed back to Biblical origins. She directed that the genealogical survey, if proven unimpeachable, should be submitted to a leading newspaper, such as the New York Sun, the Chicago Inter-Ocean or the Boston Herald, from which the Christian Science Journal could then copy it.

Mrs. Field-King undertook a long and costly journey into the family strains on both sides, going all the way back to Queen Victoria, whose published genealogy indicates she was a descendant of King Heremon of Ireland. Chroniclers generally agree that

¹ Ret. 1, etc.

there was a King Heremon on the Irish throne about 580 B.C., and it is claimed that Tea Tephi, the royal daughter of Zedekiah, the twenty-seventh descendant from Judah, sailed to Ireland under the care of Jeremiah, where she married Heremon. From there back, the unbroken line is traceable in the Bible to Adam.

Following the leadings of Professor C. A. L. Totten, Mrs. Field King attempted to show that Mrs. Eddy's descent was on the spiritual side all the way down, declaring that Eve stood for the spiritual aspect of Adam and that, although her fair-haired offspring Abel was slain by the ignoble Cain, his place was taken by the spiritual-minded Seth. This, of course, is the well known Anglo-Israelite theory, which would have the Mayflower Americans blood-descendants of the Israelites. Assuming that the "lost ten tribes of Israel" were not absorbed in their neighboring tribes, the Scotsman John Wilson created a great stir in 1882 by contending that scriptural passages as well as hints in history showed they must have migrated to the far isles of the sea that are British. Poetically, England then became the Stem of Jesse and young America the Branch That Grew Over the Wall!

This theory has led its advocates to claim that Christian Science could be discovered nowhere but in America, because of America's heritage of spiritual superiority (sic!). But if, as they also claim, Truth appears as the world is ready for it, surely Christian Science would have come to us whether the Pilgrims had landed on Plymouth Rock or Plymouth Rock had landed on the Pilgrims!

Our Leader's genealogist rationalized her project in this paragraph:

"History, tradition, mathematics, astronomy, chronology, synchronology, genealogy, philology, architecture, teleology, all are found to serve one end, namely, to 'force conviction in God's eternal word.' These seemingly diverse lines of search and research all dovetail so perfectly that they must be recognized as paths by which a 'patient God' has been leading rebellious mortals to forsake their own wisdom, and acknowledge Him as the One

eternal, everpresent Principle, as the immutable, omnipresent substance of 'all that is'."

After much correspondence pro and con, Mrs. Eddy advised against further "chronological research," concluding that "it is not really in the line of Truth that the thought is forming itself in your investigation, but in the line of material origin, and this has an end." Lastly, she ordered that the manuscript be typed up and allowed to remain "historic."

Question: Doesn't the Anglo-Israelite theory breed anti-Semitism?

Answer: Undoubtedly. It is undeniably another phase of the master-race theory, and it is significant that those organizations advocating Anglo-Israelitism have, during the Great World War, sided in their published propaganda with the fascist aggressors who use Jew-baiting as a tool of disunity to gain control of the masses. If any racial minorities are showing wrong traits, such traits are not inherent with the race but spring from the instinct for survival. Minorities are not persecuted because they are aggressive or sly; they are aggressive or sly because they are persecuted, and they are clannish in self-defense. Mrs. Eddy wrote Mrs. Field-King: "*No inherent qualities of race exist.*"

Question: What about the Negro threat?

Answer: You put the cart before the horse. What you refer to is the doubt of white supremacy. The negroes cannot be charged with authorship of their difficulties by a white people who tore them from their own lands and enslaved them. They are still held in bondage by the racial bigotry of a majority which assigns to them a lower place in the order of humankind. Almost universally, physiologists and psychologists concur in showing that the pigmentation of the skin does not evidence physical or mental inferiority. The consensus among authorities is that an individual of any race or color, given the same education, like environment and equal opportunity, can achieve physical, intellectual and emotional equality with his brothers of lighter hue.

Proponents of racial superiority profess alarm over fraternizing with "the lower orders," but this is patently a propaganda trick to confuse the issue. No responsible person has ever proposed forcing people of different classes or degrees of development upon each other indiscriminately. Even those of the same race do not commingle successfully where they have little in common. Equality must be demonstrated, not forced. All men are created equal—but they are not equal in appearance or human standing. Then how can they attain this equality in appearance and human standing? By their thinking. Through the Science of Mind all men can attain equality as to station, race and color. Even before justice is done universally, individuals can, regardless of their state or status, achieve respect and even reverence. Meanwhile, who is to cast the first stone?

Question: Is Mrs. Eddy the Woman of the Apocalypse?

Answer: In "Science and Health" she says that the woman of the Apocalypse symbolizes generic man.³ Well, who doesn't? Ecclesiasticism would have us canonize and even deify people, despite Mrs. Eddy's warning that religions are always lost through sinking their Principle in personalities.⁴ In her book "Repaid Pages," she says that St. John's figure of the woman with the moon under her feet represents not a person but a quality of thought, shared by both men and women, and that any effort to denominate some particular person "the woman of the Apocalypse" is as nonsensical as trying to find someone who personifies the Statue of Liberty when that statue merely symbolizes an abstract quality, freedom.⁵

Question: Was Mrs. Eddy predicting the Monitor in 1883 when she spoke of a newspaper for Scientists?⁶

Answer: No. The notice inaugurated the Journal, which began as a few large sheets and included anecdotes and articles of general interest, as well as metaphysical dissertations. The Moni-

³ S. & H. 561:22-23.

⁴ My. 117:22-24.

⁵ "Repaid Pages," by Mary Baker Eddy.

⁶ Mis. 4:12-13.

tor did not come along until after Mrs. Eddy had suffered wholesale abuse at the hands of the national press in 1907. Her aversion to unfair and perverted journalism was expressed in a letter to her Editor-in-Chief Archibald McLellan, dated August 8, 1902, in which she upbraided him for "the sarcastic allusion to King Edward in 'Fashions in Physics,' copied from the Chicago Daily Tribune." The security of the Cause, she wrote, "is not to be risked by newspaper slang, however cute, quoted or original," and added that we must "uniformly maintain a dignified, kindly position toward governments not pagan and churches half civilized."

In the spring of 1908, John L. Wright, First Reader of the Church in Chelsea, who had been with the Boston Globe for years as a reporter and substitute night editor, wrote to Mrs. Eddy regarding the desirability of a daily newspaper owned and controlled by Christian Scientists.⁶ Five months later, she directed her organization to launch such a publication, and the ensuing policy was that outlined in Mr. Wright's letter.

Question: Doesn't that detract from Mrs. Eddy's achievement?

Answer: Our Leader's brilliance is untarnished by recognizing that the ability to cooperate, coordinate and promote is the hallmark of leadership. Giving due credit to the fine men and women who contributed to her great work could not but increase her stature.

Question: I have heard that Lyman Powell was authorized to write the official biography of Mary Baker Eddy after writing against her.

Answer: In 1929 one Edwin Franden Dakin published a loudly trumpeted attack which caused such a furor that the Boston Board ran editorials to offset his charges in part, and the Episcopalian Powell was then given access to the Archives of The Mother Church in preparing a rebuttal.⁷ Yes, Dr. Powell had

⁶ "Mary Baker Eddy," by Bates-Dittemore, p. 421.

⁷ Journal, Vol. 46, p. 669, and Sentinel, Vol. 31, p. 430.

penned a derogatory book in 1907, called "Christian Science, the Faith and Its Founder," in which he popularized the hateful phrase, "neither Christian nor scientific." But it was for this very reason, it seems, that the Board felt the public would accept as unbiased his answer to the Dakin indictment.

Question: Every now and then one hears that novels featuring our religion should be frowned upon, but why?

Answer: When Editor McLellan asked whether we should recommend "The Right Princess," by Clara Louise Burnham, Mrs. Eddy wrote him affirmatively on September 18, 1902, suggesting that if encouraged Mrs. Burnham "may write another novel a degree higher and with a clearer sense of Christian Science." A week earlier, she had written Mrs. Burnham that "even Jesus taught through parable." Her own use of the narrative in "Miscellaneous Writings" constitutes her approval of the story form of presentation.* "The Visitor," by Hugh A. Studdert Kennedy, is an exquisite example of Science in allegory.

Question: Why should there be so much controversy over the meaning of Bible stories?

Answer: Because people attempt meticulous interpretations in their ignorance of the handicaps involved. One of the most important things to learn about our Bible of today is that it is too many steps removed from its original form for that. Only the broadest constructions can be relied upon. The Bible is a collection of books assembled in recent times from ancient manuscripts, with the purpose of bringing out spiritual values of living. Consequently, any interpretation you choose to place upon a story therein is legitimate if it serves to bring out true spiritual values. Whether the Bible is accurate as history is of little concern to the metaphysician, so long as it is to us a pillar of cloud by day and of fire by night.† The literal-minded must find the book not a little confusing and of scant practical worth.

The earliest manuscripts still extant are hand-written copies of

* Mis. 323.

† My. 318:31-4.

copies, separated from the originals by centuries. The oldest of them are parchment scrolls, faded and mutilated. Miscopying through the ages was unavoidable, and it is a foregone conclusion that zealots tampered with those passages which to them were untenable. Because languages do not have exact equivalents in each other, there could be no such thing as a literal translation, and the choice of suitable words must depend upon what the translator assumes the author meant. That is by no means all. The now-dead language of Aramaic, which was probably spoken by Jesus, and the ancient Hebrew tongue are both written without capitalization, punctuation or versification. To make the modern versions readable, our translators were obliged to exercise their own personal taste and judgment in these matters, so that oftentimes their religious prejudices colored the results.

Take the King James rendition of Chapter 9 in the book of John. As given there, it would appear that the blind man lived in miserable darkness through his youth only so that Jesus could happen along many a year later and heal him for the edification of his students. Because Science rules out such old theological precepts, we are compelled to repunctuate this, ending the third verse at the colon and beginning the fourth with "But." Then it is evident that when the disciples implied by their question that the man or his parents must have earned such affliction, Jesus rebuked them. "Neither hath this man sinned, nor his parents!" He follows this up with the grand declaration that inspiration must be seized upon before it can slip away. "But that the works of God should be made manifest in him, I must work the works of Him that sent me while it is day!" And he healed him.

Question: The majestic style of the Scriptures is beautiful, but to me it is obscure.

Answer: This is due in part, perhaps, to the archaic English. Connotations have altered. In Jeremiah (24:2), the word "naughty" does not mean mischievous, but worthless. The "earnest of the spirit," in II Corinthians (5:5), is a pledge, not seriousness. Old

theology would have “repent” a synonym for abasement, while to us it means to reconsider—“re,” again and “pent,” think—to achieve uplift. “The calves of our lips” (Hosea 14:2) means verbal offerings, since calves were sacrifices anciently.

Question: If God brings light, as we are taught, why does Amos (4:13) say, “He maketh the morning darkness”?

Answer: Bible scholars consider this an inadvertent transposition of words, for He maketh the darkness dawn.

Question: I am stumped by that frequently quoted verse from Isaiah which ends: “Should not a people seek unto their God? for the living to the dead?” (Isaiah 8:19.)

Answer: It is generally conceded that the translation is incomplete. The Septuagint has it: “Why should they seek or inquire of the dead concerning the living?”

Question: Do some translations of Bible manuscripts directly contradict each other at certain points?

Answer: Yes. But this is not surprising. You see, Aramaic and Hebrew were written entirely in consonants. Consequently, many words can be read differently according to the vowels which the reader supplies. For example, when Daniel scanned the handwriting on the wall at the awesome feast of Belshazzar, the last word could be read either as “upharsin” (divided) or as “Peres” (the Persians). The young seer evidently gave it both readings in his appraisal of the situation.

Question: Perennially, the story of the devils in the swine is brought up, but nobody seems to know what it’s all about. (Matthew 8:28-34, Mark 5:1-20 and Luke 8:26-40.)

Answer: Making due allowances for the flowery metaphors of eastern speech, it is certain that the Four Gospels are to be taken largely as a historical account. It is written that Jesus cast the demons (evils) out of the demented man into a nearby herd of swine, and that the beasts then ran down the hillside into the sea, where they were drowned. It is safe to conclude that something really significant took place here, something so tremendous and so

profound as to be beyond the comprehension of those who witnessed it—or at least beyond their ability to recount it. In their effort to recapture the actual occurrence as they saw it and at the same time to convey something of the meaning of the event, there is reason to assume that they were not entirely literal. Whatever transpired, it must have been demonstrated to the satisfaction of the onlookers that what they might denominate “the swinish element” was no part of man in his true being and could therefore enter no more into him.”

Question: Can’t I understand the Bible without delving into all the technicalities involved in translation and transmission?

Answer: Yes—if you will forego meticulousness and go directly to the spiritual values which you can grasp and apply.

Question: What is the difference between primary and normal class teaching?

Answer: The primary is a marshalling of the principles, as covered by the chapter “Recapitulation,” and the normal is a similar statement of the subject, with the essentials reaffirmed, as in the “Christian Science platform.”¹¹ In actual practice, the two courses differ very little except in length. The six-day normal class, being half as long as the primary, is of necessity more condensed. In primary and normal classes alike, Bicknell Young and Edward Kimball spoke extemporaneously, giving few citations. Gilbert Carpenter tells me that the patriarchal Irving Tomlinson wrote out his instruction and read it to his normal pupils, “in order that nothing important be neglected.” Laura Sargent’s presentation was composed almost entirely of unpublished statements by Mrs. Eddy, recorded during their long association. My cherished friend, Gustavus Paine, says that legalistic Clifford Smith’s normal class was made up largely of familiar citations from Mrs. Eddy’s books. Herbert Eustace prefers the Socratic method of drawing his pupils out through questioning, answering questions with questions.

¹⁰ S. & H. 272:6-8, 19-27.

¹¹ Man. 86:16-24.

Question: In "Miscellaneous Writings," something is said about relying upon God instead of notes.¹²

Answer: In the beginning, our churches had preachers instead of readers. What you refer to is a letter addressed to one of these preachers, pointing out the impropriety of reading a sermon to a congregation instead of delivering it in the generally expected way. Good taste should have told this student that some semblance of spontaneity must be maintained, without his teacher having to admonish him. But as for the value of notes! To Mrs. Gyger, our Leader said: "If you can't remember the things you are told, you'd better write them down. Keep a memorandum book in your pocket and write it down."

Like everything else, notes are right or wrong according to how they are used or misused.

A girl pronounced insane was being interviewed by a psychiatrist before commitment and her conversation exhibited nothing abnormal.

"You're as sane as I am!" observed the doctor.

"Yes, Doctor."

"Then why on earth did they ever send you to me?"

"They object to my liking for pancakes."

"What is unusual about that? I'm very fond of pancakes myself."

"Well, then, you must come up and see me some time, Doctor. I have a whole trunkful of them!"

Pancakes—or notes—whether they're good or bad, depends upon what they mean to us.

Question: What was the three-years' litigation in Boston about?

Answer: In 1919 the Board of Directors became locked in a court battle with the Board of Trustees of the Publishing Society over the question of whether two independent trusts set up by Mary Baker Eddy could operate in harmony without one being subservient to the other. The Board had demanded a written pledge of allegiance from the Trustees, which pledge the Trustees

¹² Mis. 158:1-159:9.

felt would be a violation of the Trust which legally bound them. Judge Dodge, who presided throughout the complex proceedings, ruled emphatically in favor of the Trustees, but in its review, the full Court while upholding his findings rendered the opinion that the Board could dismiss the Trustees from their posts. This, of course, meant that the Board members could thereafter impose their own views under threat of arbitrary removal of dissenters.

Question: "Where there's smoke there's fire," as the old saying goes, so the Trustees must have been at fault.

Answer: Wouldn't that have to apply all the way around? That old saying is fallacious, though. Wasn't there usually a commotion in the vicinity of Jesus? He was finally crucified. And Mrs. Eddy was one of the most persecuted souls on earth. Many outstanding characters in our Movement have been publicly discredited, only to be exonerated in time. William Rathvon's indictment for fraud in Colorado did not prevent him from climbing above his enemies to a directorship in The Mother Church.¹³ The correspondence of both Edward Kimball and Bicknell Young reveals undeserved abuse—mostly from people within the Church. Every successful worker has reason to know what his Leader means when she writes that "whosoever proclaims Truth loudest becomes the mark for error's shafts."¹⁴

Question: What became of the principals of the Boston drama?

Answer: On the Board side, Messrs. Dickey, Neal, Merritt and Rathvon, along with Annie M. Knott, remained in the saddle by authority of the Court, while John V. Dittmore (who precipitated the action) later revolted against the Board, against the Church, against Mrs. Eddy, only to recant publicly at last and seek return to the fold. Adam Dickey, in fulfillment of a solemn vow exacted by our Leader to write a book of his experiences in her home, was charged by his colleagues with breach of confidence and therefore of treachery. His accusers had the effrontery to suggest in a letter to his students that, granting him duty-bound to

¹³ Denver Daily News, February 10, 1909.

¹⁴ Mis. 277:3-17.

write up his experiences at Chestnut Hill, he could have slanted his account, bolstering their claim by quoting Mrs. Eddy out of context. Ironically, Virgil Strickler after championing the Board in its endeavor to subordinate the Trustees, rebelled against what he called later their despotism.

On the other side of the fence, the picture is brighter. The scholarly Frederick Dixon withdrew from the Church to take up his application of Christian Science in spheres not controversial, as editor of a secular magazine called "The Interpreter." Gustavus Paine, he of the flawless metaphysics, now lives in New York City and has achieved national distinction for his authoring of Nevada's chronicle. Hugh A. Studdert Kennedy, at last free to write independently, returned to his beautiful estate in Saratoga, California, to turn out such splendid works as "The Visitor" and "Mrs. Eddy." The personable Lamont Rowlands exchanged his desk in Boston for a forest and a railroad in Mississippi, where he resides today. Herbert Eustace has continued to heed the scriptural injunction to heal the sick and preach the gospel, teaching many large classes. Serenely oblivious of his detractors, he and the charming Mrs. Eustace live graciously in San Jose.

Question: Isn't it unfortunate that the Movement lost such illustrious people?

Answer: These people have not left the Movement. They remain loyal followers of Mary Baker Eddy. A "movement," you know, is a dynamic idea in action wherever it is understood and, as such, it cannot be circumscribed by a mere organization. If this were not so, the outlook would indeed be dark, for Christian Science Church members number only 268,915, according to official count,¹⁵ and even this appears to be dwindling. However, on the other hand, increasing thousands of free thinkers all over the world outside the Church are taking up the doctrine and many public practitioners who are not members of the Church are highly successful. The Movement thrives not upon organization but upon demonstration.

¹⁵ From the census published by the United States Government. (See "Information Please Almanac," p. 796.)

CHURCH

"Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing." Mary Baker Eddy's meaning is unmistakable in this passage. She uses the word "church" with reference to a spiritualizing activity and not to an ecclesiastical institution. That this is the true nature of church, as divine idea, is borne out by the fact that Jesus never established a human organization and never maintained a material edifice. The small group of followers which clung to him, not uncapriciously, could by no stretch of the imagination be described as organized, and their proposal to build earthly tabernacles on the Mount of Transfiguration so beclouded their vision that they lost sight of the Elias of Prophecy and the leonine Moses of Courage and Integrity.

That is not to say that organization should be disbanded, or even that it could be avoided. It is simply that we must recognize the divine character of the church to which Jesus had reference when he said he would build it on the recognition of the Christ.¹ Then we can see it as a spiritual movement, embodied in the demonstrable understanding of his followers, rather than a structure of people engaged in human pursuits. History records that every successful religion, without exception, began as a virile spiritual movement, only to end up as a sterile ecclesiastical machine. We must not fail to take cognizance of this universal human tendency to substitute the symbol for the reality, the empty form for the substance, or our great Cause, too, will be lost in the glorification of the outward appearance.²

This point is not made to condemn the activities of human be-

¹ S. & H. 136:1-2.

² My. 149:22-26, Mis. 152:30-2.

³ S. & H. 137:8-138:9.

ings in behalf of the promotion and perpetuation of their sense of religion, but to bring out a vital distinction that is necessary to the survival of true religious experience on earth. The failure to discriminate between a church and the religion results in the sanctification of material means and methods and the elevation of officialdom to the status of deity. The eminent Christian Scientist, Dr. Albert Field Gilmore, calls attention to the fact that Christianity has become institutionalized to such a degree that loyalty has been diverted from God to the institution. He goes on to say that this leads to the denial that salvation can be gained except through the instrumentality of the Church, which would deprive the individual of his own communion with the Father.⁴

As metaphysicians, we have no quarrel with the Church, or with churches, but we must follow through to the reality which is so indistinctly perceived and so badly misconstrued humanly. To be practical, we must admit that we cannot eliminate organization from the world. This book itself is being typed, published and distributed through organizations, and ordinary law-and-order as we know it is made possible through organization. But we must realize that these things are purely incidental to the evolving interpretation, and not something to be leaned upon as basic. We must never, never say that Christian Science is dependent upon the organization. Whatever could be true about the organization would have to be dependent upon Christian Science. "The great element of reform is not born of human wisdom; it draws not its life from human organizations; rather is it the crumbling away of material elements from reason, the translation of law back to its original language,—Mind, and the final unity between man and God."⁵

It is not a question of doing away with organization; it is a question of emancipation from stultifying practices and attitudes. With everything admittedly mental, joining an organization means sharing a general thought pattern with which others have

⁴ "Christ at the Peace Table," by Albert Field Gilmore, 66:4-20.

⁵ Peo. 1:1-7.

been working toward some designated end. A particular denominational pattern is not the only pattern. It is but one pattern. Whether one conforms to it or not is necessarily a matter of individual decision—for, unlike the pattern of national Government, the individual is not compelled by law to conform to it. It is a matter of free choice, obviously. In what pattern does one believe that his own work avails most, without any surrender of his own dignity and integrity?

You must weigh seeming advantages and disadvantages and come to independent conclusions in such things in order to progress. The true pattern is infinitely more than any seeming. This appears now in this way and now in that, with boundless apparent variations. Here is your basis on which to deal with whatever would appear. Our aim is to prove the practical value of these truths in everyday living. Each one may seem to prove it in a different way, in many different ways. Life manifest is free. It cannot be stereotyped. Untrammelled thought does not run in grooves. And in accepting a pattern of activity, the freedom of the individual involves due consideration for the freedom of others, typifying the unrestrictability of thought.

A denominational pattern may mean much to you. But your experiences outside of that are highly vital, too. Your whole experience must be one, integral, well balanced for your purposes. Then you are ready for any seeming change as change seems to accord with the logic of divine intelligence.* Meanwhile, you stick to what is absolutely true through thick and thin. Peering beneath the vagaries of human thought, we depend on the truth of whatever would appear. Openly we need not quarrel with misconceptions, for we can bring to bear on everything what we really know. In the living reality, the truth of all experience is blessed, so that we may seem to concede without really conceding anything real. Knowing this, one proceeds with vigorous equanimity, amused by any suppositional futility. If this is your viewpoint, you

* S. & H. 62:22-26.

can act in any exigency as having dominion, rather than as being in subjection to anything.⁷

Mrs. Eddy shows us that Life does not depend upon organization, that it is, indeed, inorganic and non-structural. But to be consistent, we must acknowledge that there would have to be a truth to organization in some sense or other. She says that organic life is a misstatement of being—or being declared wrongly.⁸ There must be a truth to the unity which we seem to achieve in a degree as organization. Truly democratic organization would consist of states of human thought of all kinds turning together to infinite Principle, or intelligence. The absolute truth of this is that the activity, expression or idea of Mind, which is the only genuine thought, is forever turned to its one source, infinite Mind or Life. The allness of true consciousness, being conscious or active, appears as ever-evolving experience—evolving because infinitude can never be limited to any one phase. This is the true unity that is good and desirable.

The objection is not to spiritual unity and consequent concord, but to the perverse human sense of this which insists upon having organization primarily engaged in *policing* both action and thought. The trend of all human organization is notoriously proscriptive and ever more proscriptive. Each becomes in its turn a Frankenstein monster, devouring the idea from which it sprang. Inherent in the human sense of organization is the deadly tendency to solidify the pattern of thought and behavior. As soon as an idea is cast into a mold, it begins to lose the compelling force which prompted it and is finally throttled by the form which would confine it. The organizational sense is characterized by rigidly finite standards, arrogant demands for personal conformity and by ruthless intolerance of individual initiative. Achieving some semblance of entity, human organization perpetuates itself by a systematic indoctrination of its members with precepts and slogans designed to wean the loyalty of members from Principle

⁷ S. & H. 225:2-4.

⁸ Mis. 56:4-6, 21.

to the persons of the hierarchy.⁹ In this oft-repeated story, the point is invariably reached where no one dares lift his voice for a return to first principles, for fear of being anathematized before his fellows.

The campaign of Jesus for God's kingdom on earth was hampered by the use of this favorite and effective device of demagoguery against him. By accusing him of "preferring what is irregular and unauthorized to what is provided in the authorized and regular ways," the priesthood shrewdly suggested to the populace that the teaching and acts of Jesus were necessarily illegitimate if he dared to turn to the spontaneity of Mind rather than to settled human policy. Decrying regimentation by the Government of that day and country, they were able to divert attention from the sly encroachments of their own organization. Meanwhile, Jesus found himself ostracized by those civic and religious leaders whom he would reach, so that John lamented: "Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." (John 12:42.)

For the same reason, there are many noble Christian Scientists today who fear to take their stand before a field conditioned by ecclesiastical propaganda to shun anyone and anything not Bostonized.¹⁰ This is not critical, but analytical, for we must see this before we can break the inertia that is obviously retarding the progress of the Movement all over the country. As the prominent Christian Science teacher, Mary Sands Lee, says: "All progress comes as departure from precedent, from doing something that has never been done before, or doing what has been done in a new and better way. . . . A radical thinker is an original thinker." [Original means independent] . . . "Today, what the progress of the world most needs is spiritual pioneering. To be a pioneer, one must have the spirit of adventure—and then the courage to follow where it leads."¹¹

⁹ Ret. 50:19-22.

¹⁰ S. & H. 225:5-13.

¹¹ "Progress at Principia," June 1944.

Certainly this cannot be done where the cry is heard, "Nay, but we would have a king reign over us!" for such thinking would set up human authority as final and so block access to Principle. A director thinking of himself as a director is bound to impose his own views on the directed, is he not? Then the individual member, so long as he is unquestioningly submissive to official pronouncements, can rise no higher than the limitations of the director's understanding allow. Surely that is plain enough. Our Leader warns that "the opinions of men cannot be substituted for God's revelation." Need it be repeated that revelation is where one is thinking, not where someone else is thinking? In attempting to steady the ark of Truth, Mrs. Eddy goes on to say, arrogant pride has only succeeded in obscuring the divine unfoldment for us.¹³

"But," the thought steeped in priestlore exclaims, "the religion can be kept pure and undefiled only by the sternest of controls!" The unanswerable answer to this is that the need is not for suppression, but the simple one of enlightenment.¹³ Less manipulation and more information would be more in the line of Science surely. Let those who assume their mission is to fortify the Christ think that over. An honest acceptance of this would release the tightening grasp of ecclesiasticism, or the organizational sense, which would strangle true religion wherever found and whatever called. The time-worn claim that Christian Science cannot be freely written upon and discussed among laymen without danger of dilution and eventual loss, is refuted by Mrs. Eddy in no uncertain language: "If Christian Scientists occasionally mistake in interpreting revealed Truth, of two evils the less would be *not* to leave the Word unspoken and untaught."¹⁴ Study what she says about the freedom of each to teach in his own way.¹⁵ He who does not recognize and handle the contracting of perspective under institutional pressure is ignorant of the nature of human mentation and is likely to go down before its onrush.

¹³ Ret. 84:14-18.

¹⁴ S. & H. 447:1-2.

¹⁵ Mis. 302:15-18.

¹⁶ Mis. 303:6-16.

The growth of ecclesiastical despotism is not so much through hypocrisy as through self-deception.¹⁶ The superstition that particular people are personally selected by God leads inevitably to the assumption by people humanly elected that they are divinely appointed. The resultant bigotry is apparent in the sanctimonious manner so often adopted by church officials following their elevation to high office. As Chairman of the Board in a large metropolitan church, I have seen many a promising student's spiritual growth stunted by the emotional jag generated in the pious flubdub of our mundane deliberations being miscalled divine. There is a lethal miasma about the interpretation of divine being as human organization. Less heretic hunting and more evangelizing would be a healthy sign.

These are not minor symptoms, but warning signals of malignant ecclasticism which would displace religion if its stealthy inroads were not detected and handled away. Their sinister implications are apparent in the pompous attitude of boards when applicants are being interviewed for church membership. On more than one occasion, the Board of Directors of The Mother Church has felt it necessary to admonish local boards against making membership interviews into inquisitions. Because there could be no organization without members, the Board points out that the organization needs the applicants quite as much as the applicants could need the organization, saying of the examiners: "The mischievous errors of self-righteousness, self-sufficiency, and excessive zeal cannot influence them when they give first place to wisdom, love, and tactful consideration of the brother who is timidly knocking at the door."¹⁷

This issue is disposed of in a statement which Mrs. Eddy often made to members of her household, according to my close friend, Margaret Macdonald (who lived with our Leader at both Concord and Boston): "When one recognizes that Christian Science

¹⁶ S. & H. 403:15 only.

¹⁷ Journal, Vol. 43, pp. 207-208, and Sentinel, Vol. 42, p. 410.

is the Way and the only way, he is ready for church membership." A board would be impertinent which sought to go beyond that.

Anyone who retains his perspective knows from experience that there is nothing more diabolical than the human mind operating under the delusion that it is divine, or that it is divinely ordained.¹⁸ Mrs. Eddy saw this when she looked down into the sea of complacency made by the upturned faces of the ten thousand church members congregated beneath her balcony at Pleasant View, for she said to them: "If you think you are not mortal, you are mistaken!" Declaring that they were the pliant subjects of mesmerism because oblivious to its operation, she ended that memorable speech in this wise: "Would that my head were a fountain of waters, and my eyes rivers of tears, that I might weep because of the apathy of the students and the little that they have accomplished."¹⁹ Audible words are hardly addressed to the divine idea! She was addressing complacency, knowing full well that only after the complacent are awakened can they be called the sons and daughters of God with any justification.²⁰

Ecclesiasticism echoes the Christly cry, "Come ye to the waters!" But it would freeze those waters of Life into a static pattern. Its converts judge each other entirely by the standard of conformity. If ye pay tithe of mint and anise and cummin and outwardly appear righteous unto men, the omission of the weightier matters of healing, preaching and resurrection go unnoticed. (Matthew 23:1-39.) That is, if you are a regularly attending and contributing church member, subservient to the directions of officialdom, and withal diplomatic enough to keep out of controversy, you are generally regarded as a sterling Christian Scientist. On the other hand, though you actually raise the dead, if you do not conform to the organization pattern you are branded a heretic—even as were Jesus and Mrs. Eddy. Conformity is the measure of a man in organization always, not spirituality.

¹⁸ Mis. 19:18-24.

¹⁹ "Mary Baker Eddy—Her Spiritual Footsteps," by the Gilbert C. Carpenters.

²⁰ My. 242:10-14.

What is the solution? To conform so far as you can without actually endangering your basic integrity. What else? If there is any value to you in sharing the pattern, you are going to have to bow to the finite requirements of church machinery in order to join the procession. You may see within its framework sufficient latitude for action—just as you submit to the conventions in clothing yourself while still retaining a satisfactory degree of self-expression. But it is fatal to compromise wherever it means to you the abandonment of first principles. In a widely publicized letter, Mrs. Eddy has written: "I have always instructed students in Christian Science to be wise and discreet, conforming, *where conscience is not offended*, to the usages of men."²¹

For her own part, Mrs. Eddy frowned upon entrusting her discovery to an organization, declaring in the first edition of her textbook that "we have no need of creeds and church organizations to sustain or explain a demonstrable platform, that defines itself in healing the sick, and casting out error. The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make."²²

But experience evidently convinced her that the world would never accept a religion which did not have a church for, as we know, she did launch a church organization. That she did this reluctantly is attested by her letter to William B. Johnson, of August 22, 1892, in which she passionately insists that such establishment is not "of God," that it had been "forced upon her," and that the proper place for a church is "in the hearts of men."²³ Do you think she would have retracted this later? You will find the same sentiment and almost the same words in her standard published works.

That this was her unwavering view even unto the end is a matter of record, for she saw to it that these same points were made, up to the closing revisions of her books. Oh, it is not a mat-

²¹ Sentinel, Vol. 3, p. 217, and Journal, Vol. 18, p. 593.

²² S. & H. 1st Ed. 166:11-14, 19-21.

²³ "Christian Science & Organized Religion," Hugh A. Studdert Kennedy, p. 76.

ter of personal interpretation. Her words are unambiguous on the subject. Does she not say that organization wars with Love's true compact?²⁴ Doesn't she call attention to the fact that peril accompanies the value of organization? At the same place, doesn't she say that even if this material form of cohesion and fellowship is useful in the earliest periods, it must be laid off before spiritual freedom and supremacy can be attained?²⁵ She underlines this where she writes that when students are satisfied that their organization has served its purpose and that they can win a higher spiritual unity by leaving the material forms behind, it is time for them to turn from material organization to "the purely Christly method of teaching and preaching."²⁶

Church zealots have never been able to give a rational explanation of how the church would have to be an integral part of Christian Science activity. The Founder of the Movement never said it was. Quite the contrary. She significantly chose the special Church Number of the Christian Science Journal in which to proclaim that organization is not indispensable.²⁷ In this important article, which she saw fit to republish through all the revisions of "Miscellaneous Writings" intact, she says we do not have to build buildings and ordain ministers, and that if we do this at all, it is strictly a temporary concession instead of a perpetual and unavoidable practice of Christian Science. Lastly, she made formal and legal provision for the abolition of religious services at The Mother Church.²⁸ Her instrument being a permanent deed of trust, she could just as well have provided for their perpetual maintenance, had she felt Christian Science contingent upon the Church.

Mrs. Eddy herself did not attend church and, although she lived in Boston for three years after the completion of the mammoth Mother Church Extension, she never visited it. An interesting sidelight is cast by her stock question to those workers who

²⁴ Ret. 47:1-4.

²⁷ Journal, Vol. 9, p. 487, and Mis. 90:21-20.

²⁵ Ret. 45:5-15.

²⁸ Man. 133:5-12.

²⁶ Mis. 358:30-4.

were summoned to her home staff. Gilbert C. Carpenter, Sr., records this, and it has been confirmed to me by Anna Machacek and Margaret Macdonald: "She asked each newcomer to the home, 'Do you want to go to church?' as though the members of the household were privileged to go if they so desired. If the student said, 'Yes,' then she carefully explained that it was a mistaken sense for a mature student to desire to go to church in order to get good out of it, when his or her work was on such an advanced spiritual plane, and so much broader in its application."²⁹

Does this take your breath away? Would you be lost without your material symbol? Remember our Leader's comment on this: "Losing her crucifix, the Roman Catholic girl said, 'I have nothing left but Christ'."³⁰ Come, now, let us reason with Mind, not matter! If the pattern called organization means the welfare of Christian Science to you, then you are going to have to abide by it. But, as a human being, you have no right to decide for others that that is the only pattern. "The heavenly law is broken by trespassing upon man's individual right of self-government."³¹ If organization has any value for you, you should be able to work with your fellows cooperatively, trusting divine intelligence to produce agreement despite seeming conflicts, transcending the human trend to domination. For equilibrium, you must continually know and prove what the true influence is. In what concerns you most, what you think, your whole attitude toward infinite Life, you are entitled to be dependent upon Mind, Principle, alone. Any organization attempting to regulate this activity that is spiritual or essential would be exceeding its province. Whatever the situation, you must maintain your own integrity. Some may seem to have more to do with organization than others, but each one has to decide for himself what of organization is for him.

The wide variations that you see among your fellows are but

²⁹ "Spiritual Footsteps," by the Carpenters (p. 61).

³⁰ S. & H. 238:9-10.

³¹ S. & H. 447:1-2.

hints of the infinitude of Life, manifest as all there is to living, being, doing. Humanly, you have a common ground in your demonstrable understanding of Christian Science. We can all agree on the simple basis of divine metaphysics: infinite Mind manifest. Then your common aim is to prove the practical value of this basis in everyday living, is it not? In every experience, each one may seem to prove it in a different way, in many different ways, and your best protection is to revert to this. In your day-by-day activities, you will have to conform enough to get by—and just enough to get by, or you will lose your precious integrity. You will always have to weigh seeming advantages and disadvantages and come to your own conclusions. What counts most whether you proceed with this pattern or that, is continually living adjustment to intelligence, to all that Life is. Just remember you have ever-unfolding understanding of intelligence, omniscient Mind.

As for appraisals of workers in Christian Science, they are mere personal opinion, without any real basis in Principle. Judges are themselves judged. We must leave the judgment to Life itself. It is the one infinite *is* that preserves all that is, and rejects forever any suppositional *isn't*. The main thing is what is going to stand of your own attitude that is true and vital. Mere stuff and nonsense have no power to harm anyone, and knowing this you demonstrate it. One lives by the reality, not by the appearance. While you are ever inescapably at one with what is true of organization, your being at one with it appears to you in ways that seem for you. It may appear to others in quite different ways. Fortunately, the expression of intelligence is indeed boundless. Even while associated with an organization that is far from flawless, one can rejoice in the infinitude of true consciousness.

“But,” to conclude this phase of the discussion on the note sounded and resounded by our Pastor Emeritus, “the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it.”²²

²² Mis. 145:3-5.

WORLD SALVATION

All the religious denominations believe that theirs is the only true faith and that all the others must represent the machinations of the devil. Then it becomes their duty, as organizations, to take whatever steps they can to offset each other and, when they believe themselves threatened, to pray for the elimination of any movement opposed to their creed. Even in our Movement, you will encounter very churchy Christian Scientists who, because of their institutionalized sense of religion, instinctively fear larger religious organizations—which must look to them like competitors of overwhelming magnitude.¹

Such misguided people will attribute all their difficulties to “organized malpractice” and urge you to handle it incessantly, as though it were going to require you and all the others you could muster to gang up with God in a desperate battle for survival! This is no plea for apathy. We do not ignore malpractice. But neither must we build it up. There is no Science about engaging in controversy with any denomination, mentally or otherwise. Whoever warns you constantly of Romanism or Judaism or any other ism is the sure victim of his own denominationalism. We don’t need a scapegoat in Christian Science. If there is any specific instance of “opposition” that you *know* of—and we never presume—it must be handled as mortal mind, never as person, place, thing or organization.²

Evil does not work *through* people, places or things, but *appears* as people, places or things. So the claim that there is evilly directed mentation appears to you concretely in the only way it could gain acceptance: as evil persons or events. But whether you see it as a troublesome microbe, a fatal accident or a ruthless organization,

¹ S. & H. 563:7 only.

² S. & H. 405:1 only.

the claim is simply that there is evil mind manifest as malicious mentation. Where is such malpractice? Exactly where its evidence is. And where is that? Why, where it is appearing as thought, of course. Malpractice is effect, not cause, and if evil results are appearing by way of your universe, they are necessarily what you are thinking, and must be handled as such.³

How can the claim be my thinking if I do not accept it? Your question implies a contradiction. If you are conscious of a claim, you are accepting it as experience, even if you are theoretically rejecting it. Your universe, good or bad, is what you dub your thinking.⁴ You thought mortal mind was the culprit? Indeed, yes. You do not initiate your thinking. Thinking is effect, and your thinking is you. You are always the creature, never the creator, whether in error or in Truth. But aren't people channels for evil sometimes? No, no! Effect does not operate through effect. It is not relayed, transported or transmitted. Effect is cause manifest, and there is nothing ever between cause and effect. Is malpractice, then, never deliberate? Yes, always, for it is the claim of purposeful operation of evil, or mortal mind. But it is not people.⁵

No evil can arise in your experience except by your consent, inadvertent though it may be. It is all a matter of acceptance. Evil has no more power in belief for you than you grant it in belief.⁶ Universal redemption is hardly to be achieved through the finding of a corresponding fact to offset each error—an endless task—but through finding the Mind of the universe divine. Merely mentalizing your universe does not transform it in either character or appearance, of course. Instead of lingering at this point, you should at once begin to understand that, ultimately, the only thinking that could actually be going on must be the divine unfoldment of Mind, governed, controlled and directed in keeping with the nature of Mind, Love. The mere enunciation of these facts leaves them impotent as theory; but to really *see* that evil is inverted good and that mortal mind is divine Mind stated in

³ Mis. 83:12-19.

⁴ Un. 8:5-8.

⁵ Ret. 67:1-3.

⁶ S. & H. 234:31-32.

reverse, good can no longer appear negatively as evil in one's experience, or universe.

This is not an arduous undertaking. Without delving into error, you consider the erroneous form in which existence comes to you at the moment, just long enough to correct your interpretation in the light of scientific understanding. To pursue the thread of error farther is to become lost in the labyrinths of belief or misinterpretation, in the vicious circle of finite mentation. Salvation lies not away from the light, but leads directly into the glowing effulgence of radiant Principle. Your thinking is all there is to you and constitutes your consciousness or world. What that thinking is like depends upon what you are accepting as Thinker. With divine Mind as the only Mind to you, the thinking, the world, will be divine.⁷

Sometimes it is asserted that only by banding together mentally against our adversaries can we hope to combat "the aggregate malpractice of the whole world," as if the realization of divine consciousness were contingent upon numbers of people working together. In support of this contention, Mary Baker Eddy is cited as having told a handful of followers that there were enough of them in that room to convert the world "if we are of one Mind."⁸ What she was clearly saying there was that it makes no difference how few of us appear to be thinking rightly, the essential thing is that we think rightly, and that this would be enough. There is no such thing as collective demonstration, and she has warned against raising the belief of confiction by attempting such a thing.⁹

The only Mind is not collective, but individually infinite. Unity is not the basis of demonstration, but the evidence of it. Oneness cannot be a quality shared by many, but must be the literal fact of being, manifest humanly in agreement, cooperation, harmony. Unison is not oneness, and thinking in unison does not mean indivisible Being, but many minds thinking alike. It would be

⁷ S. & H. 170:22-24.

⁸ Mis. 279:27-28.

⁹ My. 292:15-19.

absurd to believe that the larger the number of persons involved, the greater the divine realization, that spiritual force could be increased by increasing numbers, that a bridge of thinkers placed end to end could reach closer to God! What may appear humanly as more and more people thinking rightly would simply be the evidence of Mind's redemptive power in operation. But the realization of Mind does not originate with people. Indeed, we lose sight of people, as such, in proportion as we are experiencing Mind as infinite.¹⁰

It is frequently said that such things as weather involve "so much of the universal beliefs of humanity" that the individual can do little about them—and then it is usually added, hopefully, that the "cumulative effect" of one's work is bound to bear fruit eventually! This represents an unfortunate misunderstanding of the very rudiments of Christian Science practice. Weather, understood as a state of Mind, is under the jurisdiction of Principle.¹¹ Recognized as the atmosphere of Soul, it can be demonstrated as always perfect, so that it must appear as what is most useful, needful and appropriate to the occasion: rain where water is needed, sun where that is best. As Mrs. Eddy said to Martha Wilcox: "God does not make sultry weather, and if we, through belief, make weather sultry, we must unmake it! The belief of bad weather is as easily healed as the belief of disease."

If you really do understand that it is the power of God with which you are engaged, you will not be thinking of yourself as a frail mortal standing against overwhelming odds.¹² Can't you see that what you call "the thought of the world" is your own sense of being as collective? The direction of its trend appears to be universal, of course. But must you be reminded again that the individual is forever alone with his own consciousness as the reality of things? The ability to still the tempest is not a lost thing of the past. There is not a successful practitioner today who has not seen the fury of the elements subside before metaphysics applied. Such

¹⁰ S. & H. 264:15-19.

¹¹ S. & H. 427:23-25.

¹² Un. 5:9-13.

instances of divine power humanly attested constitute the scientific proof that demonstration is the inevitable outcome of understanding.

Why should it be thought a thing incredible that we prove God does hold the wind in His fists? Why shouldn't we expect to encounter, ever more frequently, such reassuring evidences of the supremacy of Truth over all physical conditions, however violent or entrenched? The Master at the very time when he was demonstrating strikingly the sustaining and redemptive force of divinity in human affairs, not only prophesied that we too should perform these selfsame feats, but added that we in our turn should do even greater things than these. Now what could be greater than these mighty works of the humble Nazarene? What exactly could exceed the tremendous import of such deeds as the opening of the eyes of the born-blind, the reclamation of the raging dement from the tombs, the restoring to the grieving widow of her son from the very bier of death?

If Jesus met the most desperate human needs individually, and even transcended death itself in his own case, what step remains? If there was not anything which he failed to achieve with the sufferers who called upon him for help, is it not obvious that he must have meant that our demonstration is to be more than merely individual—that it must be universal in scope? "*Greater works*" necessarily must mean, then, *more universal* works. We must needs accomplish for the whole world what we would accomplish for ourselves: full salvation.¹³ The new heaven must embrace the new earth and the whole earth. God's rain falls alike upon the just and the unjust, and His rainbow and starry gems must emblazon the sky for *all* mankind. God's chosen peoples are not races or nations, or even select individuals, but His own idea that is you and I and all the others. If this is true, it is humanly demonstrable. If demonstrable, the demonstration is mandatory."

Jesus even told us how and why this must be so. Speaking im-

¹³ S. & H. 365:13-18.

¹⁴ S. & H. 37:22-25.

personally, for all times and peoples, he declared: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12.) In other words, Because I turn from matter to Mind, I leave a finite sense of the infinite for the infinite itself, thereby showing you the way.¹⁵ Thus he did indicate, illustrate and demonstrate unequivocally the means by which we are to see the redemption of our universe, to its uttermost parts. Lest there be any lurking doubt as to his precise meaning, he said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32.) We must see for all humanity what we would see for ourselves individually.

We cannot ignore the all-too-obtrusive human tendency to shrink before anything in the way of a universal trouble, a world catastrophe, a general scourge. Yet the simple recognition of who it is and what it is that initiates and carries through all that is really done—that God is the impulsion, power and substance manifest in Christian Science healing—does away with that frightened sense of one against many. Either world problems are bigger than God or else they are not. Which is it? Your answer is inescapable. Regaining the correct perspective, it is readily seen that the claim to magnitude on the part of evil adds not one whit of reality to its seeming power and presence.¹⁶

Nothing that error might claim could in any way contribute to its fictitious substantiality or potency, increase its stature or convert its essential nothingness into somethingness. Error is real only from the standpoint of error, and that which seems to *be* but is *not* disappears just in the ratio that we turn to the conscious Principle of all being as our basis of thought and action. Since God alone is Mind, to be of this Mind is to exchange finite concepts for the divine consciousness.¹⁷ This is the Pentacostal day, in the light of which we find ourselves truly "all with one accord in one place"—the accord not attunement to each other but accord

¹⁵ S. & H. 216:30-1.

¹⁶ S. & H. 563:7 only.

¹⁷ S. & H. 531:12-13.

with Principle, the place the only place that is inclusive divine consciousness.¹⁸ When Mrs. Eddy said that there were enough of them right there to accomplish total redemption, she was making the unequivocal statement that it matters not how few of us there may appear to be standing for Principle, since the essential thing is that we are so standing. It is not a question of *how many* of us are working toward righteousness, but of *how* we are working. Oneness, not togetherness, is the point.¹⁹

It is not, then, concerted effort which we are called upon to exercise, but a correct attitude. Divine power is not multiplied by numbers, but it is amplified for us by clarification. Familiarity with the fundamental teachings of Christian Science precludes the acceptance of the belief, sometimes advocated, in the efficacy of minds many working together as a body to accomplish something, however desirable. Aside from the danger of confiction involved in any attempt to bring many minds into agreement, the basic fact must not be lost sight of that Mind is individual because indivisible; that it is not numerical but infinite, being by nature single instead of collective. Thinking in unison is not one Mind. Oneness can only be demonstrated as One.²⁰

Significantly, Mrs. Eddy writes that she has abandoned any notion that strength lies in unification, having come to see that human strength is derived from the divine unity that is Mind's indivisible infinity.²¹ The demonstration of the power of right knowing does not originate in nor spring from human unity; on the contrary, unity results from or is the demonstration of real understanding, manifesting as it does Mind's infinity. Human unity is effect, not cause. Absolutely speaking, there is only one thinker, whom we call "God," and our every conclusion to be scientific must not depart from this premise. Individual being is, perforce, the one Being individualized. Divine Mind does not

¹⁸ S. & H. 304:16-18.

²⁰ My. 239:17 only.

¹⁹ Mis. 264:10-12.

²¹ Mis. 138:17-19.

depend upon a few people, or upon many people; it does not depend upon people at all.

In the official report of the second annual meeting of the National Christian Science Association, it is recorded that a student asked whether we should take literally or figuratively the Bible story of Abraham's prayer, that if fifty, or even ten righteous men could be found in Sodom, that city should be saved from destruction. Mrs. Eddy replied that the story was allegorical, but did convey an important metaphysical point: namely, that salvation was in proportion to moral weight. A life or a nation is saved, she said, in proportion to the predominance within of purity and right motives. To the extent that the concept called Sodom City embodied reality, it would stand—or "be saved"—but not otherwise. In other words, it is not the *quantity* of thought, but the *quality* of thought, with which we are concerned."

The prayer of the righteous—a state of thinking—does indeed avail much, despite any seeming, for the realization of the allness and onliness of God is the individualization of infinite power. Those students who are active in the work of the Movement are convinced that Christian Science is today leavening world thought, in an age when all human means and methods have signally failed. Should the practical evidence thereof in human experience seem at the moment somewhat meager, this does not disconcert the alert worker, whose conclusions are never based on the vagaries of human belief. Indeed, such a challenge to the genuine Scientist serves only as a stimulus to more consecrated endeavor, as he continues to walk unfalteringly into the spreading dawn that is the sure harbinger of God's glorious day for all His children.

The Christian Scientist is in no sense an isolationist, for he knows that he cannot segregate himself from his universe." This is not only true metaphysically, but it is becoming more and more apparent in human experience every day as the consolidation and coordination of *one world*. Materially, this seems to come through

²² Journal, Vol. 5, p. 99.

²³ S. & H. 259:3-5.

speedier transportation and more rapid communication erasing national border lines; politically, it is appearing as the dissolution of national, racial and geographical barriers through world co-operation rather than selfish competition, with international order rather than international anarchy, the goal. How else could the brotherhood of man appear?

The whole trend of civilization's progress, as attested by irrevocable history, has been toward the recognition of the world as a unit, with a consequent breaking down of national, racial, political and religious barriers, proving that "one infinite God, good, unifies men and nations."²⁴ The story of the Good Samaritan advances a principle, not merely a sentiment. In the parable, Love coming as the Samaritan puts to shame the Priest that is bigotry (whether national, racial or religious), as well as the Levite of vested interests. The whining selfishness that is materiality asks, Am I my brother's keeper? The answer is an inexorable, Yes!

Is Germany "over there"? Is there anything of Germany, France or India for you which does not come as a form of awareness, a state of mentation, an experience of thought? The only place is the all-embracing here of consciousness. Your premise remains ever the same. Nothing is out yonder. If these things appear to you in any way, they must be thought and so are your responsibility. Everything you know as Europe or Asia, with all the ramifications, is constituted of consciousness and so is subject to the power that is originally and ultimately divine. As for war, does it make any difference to omnipotent Principle that the claim is a person's anger or the anger of a billion persons—seeing that the claim is anger and not persons at all?

All that you designate as the Great World War, with its bitter conflict, its frightful devastation, its tragic aftermath, must be operating as thought where you are thinking. You are not deceived by the claim that there is malice, whether appearing as one person

²⁴ S. & H. 340:23-29.

or a million. In the very last and only right analysis, all that is meant by countries or races, money, mountains or mammals, is God appearing in His own majestic nature and character. To see this clearly is to unmask the claim that there is evil mentation going on which would misrepresent all the facts of being, so that this claim can be disposed of in the inevitable reversal of Mind's negation. Must this not seal the Pandora box on conflict and controversy?

Since the above was written, the age of atomic fission has burst upon us with all its staggering potentialities for devastation and/or achievement. With the dropping of the epoch-making bomb on Hiroshima, the world is brought up sharply to re-evaluate its position and to revise its basic concepts of being, for in the splitting of the atom—the irreducible essence of matter—matter *per se* disappears entirely and energy alone is left. This energy is, of course, the one and only power *as we see it*. In the case of uranium explosions over Japan, this power appears as both destructive and constructive; destructive to the aggressive war machine of Nippon and constructive to the institution of international peace. It is not a little poetic that the disintegration of matter results in the integration of humanity, for it compels mankind to find a solid unity in universal brotherhood, or else perish.

How can you begin to save your world without acknowledging at the outset that it is, in its entirety, subject to the demonstrable (if not yet demonstrated) law of divine Principle?²⁵ The impossibility of any evil aspect to being can be proved, and to admit this is to begin to witness evil's disappearance through Truth revealed. Accepting God as the sum and substance of all appearance is to enter upon omniscience. Such omniscience cannot come to you as personal superiority, but only as the finding of your true, spiritual selfhood in God as Principle.

"God's being is infinity, freedom, harmony, and boundless bliss."²⁶ What says this? What knows it? What proves it? Mind.

²⁵ My. 210:9-11.

²⁶ S. & H. 481:3-4.

This that is Mind is limitless in its capacity for active, present, satisfying realization in every direction, and this that is the realization (and which I call myself) of reality is boundless, free, harmonious and eternally joyous, here and forever. In this that is infinite, pure, unfettered Spirit, there is nothing to obscure, obstruct, divert, delay, pervert, misrepresent or misinterpret all the glorious verities of Mind's infinite variety, and there is certainly nothing external to all-constituting consciousness to imperil or even challenge Soul's confident sovereignty.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3:20.) Only where the Voice of Truth is acknowledged can it be heard. Your study here has been the experiencing of Mind as revelation. It is immaculate unfoldment—but only as you recognize it. Even though it may seem at the moment to come to you from someone else, it must be authenticated as pure Mind's communion. If you would profit by all this, you must concede it to be a divine event. Do not belittle it by considering it a human episode. By now, you surely could not rob Mind by calling it matter? Through scientific perception, or right identification, you can establish this as the priceless gift of God. Appreciation alone gives you permanent recourse to the inexhaustible resources of Mind, guaranteeing total salvation.

"Jesus said, Let him who seeks [not] cease until he find, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom, he shall rest. The kingdom of heaven is with you and whosoever shall know himself shall find it. Strive therefore to know yourselves, and ye shall know that ye are in the city of God, and *ye are that city.*"²⁷

²⁷ From an ancient manuscript found at Oxyrhynchus in Egypt, by the Egypt Exploration Fund, and approved by Mary Baker Eddy in the Christian Science Journal, Vol. 16, p. 114.

Chicago Christian Scientist.

"Ye shall know the Truth, and the Truth shall make you free."—Jesus.

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THE REV. MARY B. G. EDDY

IN CHICAGO.

In connection with the National Christian-Science Convention, held in this city the second week of June, Mrs. Eddy, gave in the Central Music Hall to as full and fine an audience as ever assembled in that place, one of her characteristic addresses on the subject of Christian Science. We have great pleasure in presenting it to our readers, as taken down by our own short-hand writer, and having had the joy of hearing it ourselves we are prepared to affirm that very few words escaped her ready pen.

CHRISTIAN SCIENCE.

Mrs. Eddy spoke as follows :

I will take for a topic "Science and the senses." The National Christian Association brings you hither that they may aid you, and that you may aid one another, and help those already familiar to quicken and extend the influence already felt now in advance of medicine; to watch the progress of the science in this wonder of the Occident in Chicago; to perpetuate an organization and learn that in "union there is strength." To build up the purity and perfectness of mankind, it must begin with the original growth :

"Thou must be true thyself

If thou the Truth wouldst teach.

It needs the overflow of hearts to give the lips full expression. Science is absolute and in its nature revolutionary. Is upsets all that is not right, and destroys the perception of the senses for, "Having eyes you see not and ears you hear not." It was the Truth of science that cost Galileo the awful price of loss of temporary self-respect and even then he succumbed to fear, that awful weapon in the hands of tyrants to subjugate their fellow mortal.

In no one thing did Jesus of Nazareth seem more divine than in his immortality. "Heaven and earth shall pass away" but not one word that He spoke. The winds of history have swept down the centuries, but through all this word has lived and spoken louder and louder. It is the voice of one crying in the wilderness prepare ye the way for holiness. The grandness of its power and the glory of its presence is manifested in the healing of sickness, casting out devils, binding up the broken-hearted and relieving the oppressed, and this is science that Jesus came to bring with the speaking of His word, and to peasants by the way-side he talked as well as to those of itching ears, and the dull disciples, and He taught them that the spirit of the word and labor of love was not lost and must be in them.

Through the senses they were incapable of understanding and interpreting

FACSIMILE

FIRST PAGE OF ONE OF THE CONTEMPORARY REPORTS OF "SCIENCE AND THE SENSES"

APPENDIX

A.

THE CHICAGO ADDRESS

Possibly the most spectacular highlight in Mary Baker Eddy's scintillant career was her triumphal Chicago appearance at Central Music Hall in the spring of '88. A drama-packed event, replete with hosannas and Scripture-like miracles, it gave pause to even the newspaper cynics and State Street sophisticates. The impressiveness of the scene must have been considerable to bring out the unrestrained if not extravagant accounts of "the prophetess," typical of which was that in the *Chicago Times* of June 15, 1888:

"When the speaker concluded, the audience arose en masse and made a rush for the platform. There were no steps provided for getting on the rostrum, but that did not deter those who wanted to shake hands with the idolized expounder of their creed. They mounted the reporters' table and vaulted to the rostrum like acrobats. They crowded about the little woman and hugged and kissed her until she was exhausted, and a man had to come to her rescue and lead her away. 'I must leave you now, dears. You must let me pass now,' and followed with expressions of 'what a dear good woman she is,' she made her exit."

Creditable witnesses observed cripples tossing aside their crutches, and heard in rippling chorus, "I am healed!" Nor are we without our subject's own impression of the affair and of her high estimate of its significance. Her collaborator on "Christ and Christmas," the artist James Gilman, leaves us this vivid passage in his diary:

"I went to Mrs. Eddy's last evening and found her in a completely resigned and serene state of mind. She began talking at once of spiritual things, about trusting completely in the Lord. . . . Then she went on to describe in detail her experience in Chicago when she addressed such a large audience there (4,000 or more), and how she knew nothing of the address until the moment she was expected to go on the stage to begin speaking. She related that she had consented to be there at that convention on the understanding that she was not to be expected to address them, but that she was to be one with them, with the privilege of saying a word at any time if it seemed best, just as any one of them would. After she had been there a little, she inquired for one of their programs, but did not get hold of one for various reasons.

"She came in on the morning of the address with others, finding the great hall completely packed. It was then that she learned for the first time that she was down on the program to address them and they were waiting for her to go onto the stage then. She said her heart sank within her.

"I turned around and said to Scientists with me, 'This is downright dishonesty. I never can carry this out. I haven't even thought of a subject.' Mrs. Sargent was with me and she looked at me encouragingly and said, 'God will put words into your mouth to speak, I am sure.'"

"Mrs. Eddy paused here to say, 'Mrs. Sargent has been with me in more trying times than any other woman,' and she repeated the thought that she was a true and

helpful friend. (Mrs. Sargent assists Mrs. Eddy and always receives me at the door, and welcomes me to the sitting-room, and takes my coat and hat. She is very winsome and spiritual, I think.)

"‘Well,’ Mrs. Eddy said, ‘God’s leading seemed to be more toward the stage than away, so I went, thinking there would be some provision. When I got onto the platform, every one of that vast audience arose as one man, spontaneously, and unexpectedly to the audience even. It was said there that no one had ever known of such a thing before. When I got onto the stage, the thought of my subject came to my mind—*Science and the Senses*. It was almost what I had dreamed a short time previously; I could not tell exactly when nor just about the dream. Then the audience sang *Nearer My God to Thee*, and I felt full of the spirit and I was just ready. My fear had all left me, you see.

"‘I talked to them for an hour, and then I said I should weary them. But they called out for me to go on. And I talked a half-hour more. Then when I got through, there was a great rush toward the stage. The detectives and policemen were about to open a way out, but there were a lot of people down in front holding up their hands and being held up by others, calling upon me to help them. I said to the police, or those in charge, ‘Wait. There is work here yet to do.’ And I received acknowledgments from many afterwards saying they had been entirely healed of their diseases—one a so-called hopeless case of diabetes, and others too numerous to mention. Then the police cleared the way to my hack, where an immense crowd was striving to see me (it was a morning session, hence it was daylight), and at the hotel the crowd filled the corridors and even the elevator, until I could hardly get to my room where I was free once again. I tell you this,’ she said, ‘because in this way you may see that if we trust in the Lord, He will uphold us.’”

This then was a milestone, and as such it is sketched in the approved biography by Sibyl Wilbur (O’Brien). Lamentably, though, Miss Wilbur is permitted to officially sigh, the hearers were all so enthralled that the reporters forgot to take notes, as a result of which the remarkable spectacle evoked by the address is not easy to understand today from the mild transcription left to us. That’s the official view. The version given by Mrs. Eddy in “Miscellaneous Writings,” on pages 98-106, appears to have been based upon a fragmentary recording which she must have elaborated and adapted for publication in her current Journal (Vol. VI, pp. 217-223).

Happily, although Mrs. Eddy and her biographer knew it not, one earnest reporter remained at the post, capturing every last syllable! It is my joy to be instrumental in the release herewith of the entire speech verbatim.

“I will take for a topic—although my remarks must be wholly impromptu—‘Science and the Senses,’” began our Leader in her deep, ringing voice, and then she spoke substantially as indicated in “Miscellaneous Writings” from line 9 of page 98 up to line 18 of page 101. From there on, the printed version veers sharply from the virile original, as will be seen from this which is an accurate transcription following:

Now let us begin and look over our program of battle!

First, are we right as to the personality of God? The senses say no, because they derive their idea of personality from finite form, limited mind, mortality and erring thought. Shall the unlimited listen to the limited? Is that a basis on which we should form an idea of [true] personality? Then listen to the demands of this Mind, the unerring and loving Father and Mother of us. It says, "Be ye also perfect." There we have a commandment in the fatherliness and motherliness of our God, to arrive at the fullness of the stature of man in Christ.

In this direction we must commence today, upon the basis of Jesus' demonstration; namely, he annulled the laws material, he walked over every demand [of materiality] and placed them under his feet. He spoke, in all that he said, only the words of Truth. He rebuked sin, sickness and death and demonstrated his ability to destroy them. On that demonstration, a premise and its conclusion rests—the antipodes of the evidences of the senses and their testimony.

Now *he* inaugurated this battle, not *I*. I should fight as having no leader did I not know that God with one makes a majority. Let us take his line of battle and speak as having him alone as our authority.

What is God's personality? If we judge it from the personality defined by our lexicons, we should conclude an unlimited Mind must have started from a limited body. Let us, rather, start with God not as a man, but with man in the image and likeness of God. Then our result in premise and conclusion must be a man like God and not a God like man. Let us base our evidence upon the infinite, to whom all things are possible.

God is individual beyond what we can conceive, admitting of no comparison. In this individuality I recognize a loving Father, an everpresent Mind, that Love which is divine. If we do not accept the definition from Science instead of from the senses, would it not follow that this individuality of God and His knowledge of us as His children would acquaint Him with sin, sickness and death? If it would, "let us reason together" and see if it is so.

We learn from the Scriptures that "the Lord He is God and there is none beside Him." Then what is there which would testify of sin, sickness and death? Is it God? That which is unlike Him cannot represent Him.

Here we come to a tight place! How can God pity me in my infirmities if He knows nothing about them? I answer you in this simple simile of a woman's thought: when I can heal them twice as well if I know nothing about what they believe is the matter with them, must we not consider pity [as ordinarily defined] so much error? God knows nothing to pity. As love has an infinite source, it cannot be in sympathy with error, and so removes it. If light brought with it a spot of darkness, it would retain that darkness. But it destroys all darkness. The darkness "comprehendeth it not," to be sure, but when light comes, it disappears. That is God's "pity" and "sympathy."

Although we draw in a measure our sense of Deity from the personal sense, divine Science alone must interpret God. If there is no sin, why one thought of it? Many times we bow our heads in despair, saying, "When shall I be like unto Him?" There is so much on all sides to meet—pride to be eradicated, jealousies to be dis-

placed, envy to be destroyed, evil speaking to be done away with and all that is unlike Him to be utterly extinguished.

Who shall deliver me from this body? Thanks be to Him who giveth us the victory, divine Science comes to us *here!* God, who is the divine Principle, speaks through his servant, "Though your sins be as scarlet, they shall be like wool!" Did God say "sin"? No. Human thought interpolated that. Jesus said all things are possible unto God. Is not that a remedy for sin? It is only when you believe God is not All-in-all that you are a sinner. Whenever you come to hate sin and find no pleasure in it (because you see its nonentity and nothingness), and your heart thirsteth after God as the fawn panteth after the water brooks, then you will see that God is All and there is none beside Him. Truth is All. Error is not.

Love is universal and eternal. I love every mortal who claims the right of Mind. I love them and will love them. And the more they hate me, the more I will love them. I will get the balance on my side, and the balance will be on the side of God.

What did the Christ come to save from if there is no sin? He came to save the sense of sinful man from that fallen sense. This sense of sin he did not entertain. He could not feel a sense of that which was absent from him. And yet he spoke as one having authority: "You are nothing!" He cast out and trampled under foot the human belief of blindness when he knew that *Mind saw*. He spat upon the ground and treated with contempt the clay, for the moment that [sense of being] was gone, the blindness was gone. Why? Because *we see with Mind*. The man is right who says, "I see," when he understands.

Why did Christ come? I ask the question in divine Science, in conflict with the senses. Remember, Science and the senses are at war on every point we have tested. And they are more at war on this one—as to what God is and what He does—than others. Hence I ask, What came Christ for to the senses? To *our* concept and demand, he came as an infant, as a human child, subject to the laws of infancy. Scientifically, though, did Christ appear so? Could he have done it? Can infinity become finite? Then this "coming" was a mortal concept. Before Abraham was, he *existed*. And he returned to that understanding of himself.

When you talk to a child, you bring your conversation down to the child's apprehension. He came thus to us. Not that he left his own state with the Father, as the eternal high image and likeness of God. But *to our concept* he so interpreted this wondrous God. I still regard his coming with all the sacredness that I ever did when I kneeled at my mother's knee; but I have so changed in the growth of my life that I trust the human concept of the creature has developed into a sense less finite.

The senses say he came. Jesus said, "I am in heaven." The senses say Mary must be purified after the birth of the highest idea, or man, of Life, Truth, Love. Science says that the mother was purified to give birth to this Jesus of Nazareth. The senses say this coming was to the human race; Science says that God is eternal Truth and Love and divine *Science* is the interpreter of this God. There never was a coming or going. It is our blindness that obscures our sense of his presence now. Remove that blindness and he comes to us. He is ever here. This is the fact in

Science and cannot be changed by our human reasoning on the evidence of the personal senses.

[Further elucidating this theme, Mrs. Eddy wrote General E. N. Bates on January 28, 1892, from Concord: "God did not make the infant Jesus. Mary's spiritual concept of progeny exceeded the average human belief, therefore she believed that He did. If her conception had been wholly from God, it would have been the concept of a man instead of a babe, and could not have been born *materially* of Mary. Here is a supposed partnership between God and Mary, which is not Science but a human concept in part. God is the only creator. He needs no help. He can have no help. Hence Jesus was a material man between the human thought of Mary that was half right and the Christ, or idea of God, that was wholly right because it was never a babe and never a material phenomenon." When Josephine Woodbury announced that she was pregnant as the result of purely spiritual conception, Mrs. Eddy reported: "Then the babe will not have to be born materially, will it?"]

I speak briefly on this subject, for I have not more time.

Are sin, sickness and death facts to which our Lord and Master ministered as facts? No. Jesus of Nazareth taught us that God is manifested in life, truth and love and in nothing else. These are declaratory of God. He would have no authority for that which he came to destroy. It would be self-contradictory—a kingdom divided against itself. Therefore he stood firm in the conviction of the nothingness of sin, disease and death, and *proved* that nothingness by their destruction. God destroys all that seems unlike Him.

Now the summary of these remarks rests upon this basis:

What is the advantage of this contradiction of the senses?

Or, what is the advantage in retaining the evidences of the senses?

By which do we arrive at God?

Let me illustrate. Here is a friend in great grief and you go to this friend grieving yourself over the same sorrow. You find yourself inadequate to the removal of the grief while sorrowing yourself, only adding sorrow to sorrow. You may declare it is sympathy on your part and kind. But that is a mistaken kindness. Shall not a tree be known by its fruits? If another comes without that sorrow and sees there is no occasion for it, that one may bring relief.

Now here are the words of God. Science says come without sin, sickness and death in your thoughts, but with all holiness. Do not come in His name without His spirit. Come with the character of divine Love and the power of Spirit, which casts out all that is unlike it, and then *demonstrate* before the world. Then you can say: Look at my effect upon that sorrowing one and then look at yours.

Go back, if you please, from the senses that contradict Science, and say like cures like. I dislike that in homeopathy—but I like the attenuation of drugs, for it gives more power to Mind and less to matter. If you tell the truth to error, whether it be sin, sickness or death, you have brought that which will destroy it, because Truth is the divine verity. The Christ casts out all that is unlike itself. Look at the effect, if you say like cures like. You must judge from the effects. The attenuation of drugs in the homeopathic school leaves matter, and the proofs rest upon Mind. If you have told one truth to an error, you have brought that which will negative the error.

Take the words of the Master and judge *me* not but by my fruits. Then say to

me, if you will, has not a patentee a right to place his invention where it can best be seen? Whoever is imbued with the principles of Christian Science is alone—more alone than the North Star in this world, because that is distinct. Although the star is distant, it is clear. Even if it does seem cold, such a one needs to stand alone, for one cannot accept the testimony of the millions. Every interpretation of divine Science is a general reminder that you are a stranger within the gates. That stranger must execute a divine mission in meeting thought and ministering to it, healing the sick and speaking words of Truth that will destroy error.

With the staying of the senses, you will be capable of demonstrating, in healing the sick and sinning, that the Word in Christian Science will cast out demons and will release the oppressed.

Christian Scientists have a history, and if I may be allowed a poor parody on that beautiful verse of Tennyson's, it would be this:

Traitor's to right of them,
M.D.'s to left of them,
Priestcraft in front of them,
Volleyed and thundered!
Into the jaws of hate,
Out through the door of Love,
On to the blest above,
Marched the One Hundred.

B.

THE BREAKING OF THE SEALS

While the position has been taken that any quoting of Mary Baker Eddy outside of the officially sanctioned writings menaces the security of the Movement, the revealing fact remains that there are few teachers of Christian Science who do not privately quote our Leader's unpublished statements which they themselves either received directly from her or have been given by her immediate associates. To impugn the integrity of these many trusted disciples—from Laura Sargent and Calvin Frye to Adam Dickey and Edward Kimball, and even all the way back to Samuel Bancroft—would be to sweep away most of the visible pillars of the Church.

In a letter dated July 7, 1945, to Edward Kimball's daughter, the impeccable William Lyman Johnson writes: "On Wednesday after the Annual Meeting, a student of a teacher [C. S. B.] on the Pacific coast came to see me and during conversation said that her teacher had told her not to read literature outside Mrs. Eddy's writings on Christian Science. With this I did not agree. In order to comply with the request of her teacher, she put your father's book into the incinerator. I told her that in so doing she had lost valuable material, that during Mr. Kimball's period of teaching in the Board of Education Mrs. Eddy had given him instructions on certain subjects which she had not put into her writings and which are not now there."

With a great show of authority, it has been broadcast that there is nothing on record by the author of "Science and Health" which is not to be found specifically stated in her textbook. But it is generally known that this is not true. While it is certain she never said anything inconsonant with the basic statements of that book,

there are myriads of her statements extant which have no counterpart therein, the authenticity of which cannot be questioned and the value of which is self-evident. That is why we find dignitaries like Albert Field Gilmore including such quotations in association addresses, and the more courageous lecturers embroidering their talks with gems gleaned from the modern apocrypha.

Speaking to his assembled pupils in 1934, Dr. Gilmore brought in this interesting passage:

"What does happen regarding body from the experience termed death? While discussing this subject with a student, Mrs. Eddy said, 'If a bullet should pierce your heart at this moment, you would take your then sense of body where those are who hold the same sense of body that you would then have, and we who are left behind would bury our sense of body, the body which you would seem to have left behind.'"

In a church-sponsored public lecture February 1, 1940, in Chicago, at which I introduced the speaker, Mrs. Elizabeth McArthur Thomson contributed this amusing bit:

"In one of Mrs. Eddy's classes, there was some coughing among the students, and Mrs. Eddy paused to comment: 'It is all right to cough if you want to—but don't want to!'"

These, of course, are merely illustrations following the precedent set by Edward Kimball's innumerable anecdotes and quotations.

Gilbert C. Carpenter, Sr., who lived at Pleasant View, prints in his "Collectanea" (p. 129) this thought-provoking statement by our Leader:

"What is the scientific realization of which sexual intercourse is the counterfeit? It is the recognition and realization through communion with God of man as a perfect, complete idea, masculine and feminine. That which is true of yourself as a complete reflection of Father-Mother God, is true of every individual in the universe and reveals God and His creation, perfect and eternal. Mortals are struggling for completeness and hope to find it through sexual intercourse; when in fact this desire is simply the divine idea, struggling to express itself in completeness. A recognition of this brings compassion, tenderness, and love for the poor, struggling heart and conviction that there is no sin."

With regard to this extraordinary quotation, one must recognize that Mrs. Eddy is herein referring to man in the *generic* sense. Men and women can no more show forth each other's characteristics than the heart can manifest the properties peculiar to the liver. We must never lose sight of the scientific fact that Mind diversifies, classifies and distinguishes all phases of identity, preserving man and woman *forever* distinct in their *individual characters*, like numbers which do not blend though united in the one Principle.

Margaret McDonald of Chestnut Hill, the daughter of Victoria Sargent, retains this comment by her mother, which Mrs. Eddy endorsed with the words, "Well done, Mother," under date of April 24, 1894:

"We do not help her with our thought. We simply clear our own thought of the belief of evil. And this is getting rid of our thought and getting out of God's way so the light can shine through."

Lucia Coulson treasures this:

"Treat error like a grace note: touch it lightly and leave it quickly."

The "Divinity Course" and "Collectanea," compiled by the Carpenters, father and son, the sensational diary records of Mrs. Caroline Foss Gyger and the many other important documents which are at hand, must some day be taken cognizance of. It is inevitable that the vast wealth of material now locked away in cold steel will be published under responsible auspices eventually; and it is devoutly hoped that the copyright law—which was originally designed to protect the compensation of an author for his work—will not much longer be employed to suppress priceless information. Of course, a copyright covers only the order of *written* words, and not the ideas embodied therein, exempting extemporaneous statements made publicly. But with Mrs. Eddy both the preservation of her inimitable style and the necessity for excluding any interpretation on the part of her scribes, handicaps the presentation of even her bare ideas.

Be that as it may, we are bound to continue repeating her words, and with ever greater justification:

"My book is not all you know of me."*

*My. 133:26-27.

"REPAID PAGES"

Opposite is facsimile of a page from the original manuscript for the unpublished book "Repaid Pages," written by Mary Baker Eddy, showing alterations in her own handwriting.

The obscured passage reads:

"When I taught my first student, I said, 'You may dip your hands in water and manipulate the head,' and this was after I had discovered, in 1866, the proof that God, the divine Principle of man's being, does all the healing. My next step was to learn *from experiment and experience* the scientific application and the scientific rule of the divine Principle which heals the sick. I immediately called a halt to all material uses or applications in healing, and to use mental means alone, hence the only agency that I employed or taught was prayer whereby to make the transparency through which Spirit is discerned, revealed, understood and evolved, in health as well as sickness."

This is particularly interesting, of course, in connection with what we have had to say about animal magnetism and physical manipulation earlier in the present volume, and shows her experimental approach, emphasized where she speaks of leaving the student to learn from experience.

FOOTSTEPS IN THE DISCOVERY.

Homeopathy is the intermediate step from alopathy and matter to mind. Dr. Quimby's theory and practice was the intermediate step from animal magnetism, spiritualism, and matter to mind. But neither of these theories or practices were Christian Science. Homeopathy agrees that the drug heals the sick while the fact remains that the drug wholly disappears in some of their prescriptions wherewith the sick seem to be healed. Dr. Quimby used to repeat "there is no intelligence in matter." While at the same time he used water and manipulation to heal his patients.

Christian Science starts from neither of these grounds, it is predicated alone of Christ healing through Mind, not matter, and Christ is Truth, and Truth is Life and Love. And Life, Truth and Love--yea Spirit, not matter, heals the sick. To prove this true I instance my own experience for example.

When I taught my first student, ~~Lydia, who was the first~~

~~hand that rested upon me, and she was the first~~ After I

had discovered, in 1866, the proof, the divine Principle, ~~the~~

~~of man's being~~ ^{That God} which does all the healing. My next step was to learn from

~~2nd and 3rd~~ experiment and experience the scientific application and the

~~use of for applying the practice~~ scientific rule of the divine Principle which heals these

~~for applying Truth to the body of man's physical~~

~~and I immediately called a halt to all material use or ap-~~

~~by no means patients, understood the Truth of~~ applications in healing, and to use mental means alone, hence

~~I halted as to the use of~~

~~not means or material means~~

~~for such a result and left the~~

~~student to learn from experience~~

C

FREEDOM OF SPEECH, PRESS, RELIGION

It is a curious thing how human beings from earliest antiquity have shown a persistent tendency to surrender their inalienable right of thinking independently to other individuals or groups who would arrogate to themselves the control of information, knowledge and revelation. An even more curious thing is that people who have succumbed to this intellectual and spiritual slavery are by their very surrender conditioned to turn from those who would liberate them.

When Mary Baker Eddy presented her doctrine to the world, she was spurned no less for her unorthodox proclamation than for her unorthodox way of making it. Because she did not speak in the name of the established Church and through the narrow channels of organized religion she was branded renegade, disloyal and even blasphemous. Outraged orthodoxy was a furious foe. And so it is today. This basic human attitude has not changed appreciably during the intervening seventy-odd years, and the typical church member—whether he be Catholic or Protestant or Jew or Christian Scientist—the typical church member still seeks *human* authorization instead of *divine* inspiration in his studies.

The universal temptation to take the easy way of thinking in patterns laid down by the organization-minded has resulted in incredibly proscriptive rules of behavior among even students of Christian Science, so that there are actually those who have come to believe that there is something innately evil about the written word wherever it is not officially released and formally sanctioned by accredited dignitaries. Thus a strange, mediaeval-like tabu has grown up around notes taken of class instruction under the Movement's accepted teachers, so that priceless material, ostensibly of divine origin and admittedly essential to mankind's redemption, is permitted to languish in the darkness of ecclesiastical archives or even to be destroyed altogether by the vandalism of bigots!

These things have a familiar, if sinister, ring. For centuries the Bible was withheld from the world by those who claimed it would be misunderstood and corrupted by the common man, and those who were caught circulating transcriptions of the Holy Book were actually burned at the stake. Today we are told that the purity of Christian Science can only be maintained by keeping any forthright statement of its innermost teachings out of the hands of the many. What would have become of mathematics or of music—or even of Christianity—if this policy had succeeded through the ages? True, the stake has been abolished, but in its place stands the modern smear brigade ready to condemn and vilify anyone who incurs the wrath of officialdom by championing freedom of thought, speech and press in matters of religion.

Fortunately, it is well known that such efforts at intimidation do not stem the interest and the active pursuit by most students of anything of value that is placed within their reach. Unfortunately, though, it places them in the sometimes demoralizing position of having to resort to clandestine maneuvering, disquieting subterfuge and labored rationalization in the securing and sharing of fresh material for inspira-

tion and study. Every bookseller knows that there is an unremitting demand for almost all books which purport to expound Christian Science and that such books bring highest turnover prices. Incidentally, the bookseller would probably be surprised to know that such purchases usually find their way quickly into closed drawers or, if onto shelves, behind their more respectable brothers, the "authorized writings"! Deplorable as this seems, there is still cause for gratitude that seekers after Truth are undaunted by the rack of criticism or the wheel of conscience. For, so long as the urge for understanding is greater than the inertia of fear, there is hope.

The matter of legitimacy in notes, Mrs. Eddy disposed of once and for all in the very introduction of her major work, "Science and Health with Key to the Scriptures," where she says that she herself made copious notes throughout her studies and intends to preserve them unchanged.¹ And she grants the freedom of all to publish their elucidation of Christian Science when she states that any sincere student may write voluminously on the subject without infringing.²

Nor has her pen anything but scathing contempt for the self-appointed custodians of Truth: "All revelation (such is the popular thought!) must come from the schools and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal dynasty. . . . For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made 'kings and priests unto God.'"³

It is of fundamental significance that Mrs. Eddy emphatically repudiated the endeavor to set up an official group in Boston to select what should be read and circulated in the field, stating tersely that such centralized control would "tend to promote monopolies, class legislation and unchristian motives for Christian work." She pointed out that students of her teaching were "as capable individually of selecting their own reading matter and circulating it as any committee would be which was chosen for the purpose." To give force to her disapproval of this scheme of a new priesthood, she had it printed as a special card bearing her signature on the very first page of the July 1891 number of the *Christian Science Journal*.⁴

It is surely a godsend that Bicknell Young had the foresight to go on record with reference to the dissemination of his own teaching. Could he have felt that there was anything esoteric about Christianity intended for the exclusive use of personally selected students? In his 1936 class he said, "There is nothing Jesus or Mrs. Eddy knew which you do not have the right to know."

Then he left his written addresses accessible to the permanent Bicknell Young Association insuring their revival. And how did this great teacher regard the copying and circulating of his recorded class teachings? Addressing his assembled pupils on one occasion, he declared himself unequivocally and irrefutably on this score, and in such

¹ S. & H. pref. ix:26-2.

² Ret. 76:4-7.

³ S. & H. 141:10-21.

⁴ Special sheet preceding page 135 of Volume IX of the *Journal*, available for reference in most Christian Science reading rooms.

a way as to leave no doubt of the principles involved or of his application of those principles. Here is how he put it:

Properly enough, we all find particular passages in Mrs. Eddy's writings engaging our attention at certain times almost exclusively, at which times our progress is most pronounced and our healing work most satisfactory. It would be less than honest if we did not frankly admit that, in exactly the same way, we naturally are helped beyond measure by the statements of other Christian Scientists. Some of these statements by Mrs. Eddy's followers prove so wonderfully clarifying and helpful as to become invaluable to the individual who gets hold of them. That there could be any rule in Christian Science requiring us to reject or to destroy memoranda of such statements would, it goes without saying, be the height of absurdity. The only legitimate objection to such material would lie in the careless copying of notes and then the promiscuous circulation of inaccuracies, so that misquotations fall into hostile hands.

Thus spake Bicknell Young. Yet I recently encountered one of his pupils who insisted his teacher disapproved of class notes! To bolster his challenged argument, he recalled that Mr. Young had once or twice asked his class to lay pencils aside, likening this to the oft-repeated story of Lulu Blackman that Mrs. Eddy had three times ordered pencils put down in the class through which she sat (which story is always recited with the implication that this proved Mrs. Eddy's abhorrence of *any* note-taking). If Mr. Young or Mr. Kimball or Mrs. Eddy saw that pupils were missing more than they were getting by trying to capture every last word in laborious long-hand, is it surprising that a request to stop writing and listen be made? As for Bicknell Young, he often told of taking notes under Kimball, and for his own part he instructed every prospective student by letter to bring to the class sessions a pad for taking notes. Knowing this, I prepared myself by studying shorthand until I could write two hundred words per minute, and recorded accurately every word spoken in Bicknell Young's 1936 class. My transcription has proven invaluable since then, not only to me but to others.

If Mrs. Eddy had seen anything pernicious in class notes, she would unquestionably have said so in either the textbook or the Manual. Her life proves she could have taken no other course. Asked if people were not likely to lean too much on notes and writings instead of going directly to Mind, Mr. Young said: "They lean on 'Science and Health,' and that's writing!" The objection was raised that people had no right to read and circulate what had not been formally released for publication by the original speakers and writers: "If you believe that, you won't have any Bible!" Mr. Young countered. Asked about the demand that church members read only "authorized literature," his eyes flashed as he said: "Nowhere in any of Mrs. Eddy's writings does she use the expression 'authorized literature.' That was a phrase popularized during the Boston controversy, when the words 'loyal' and 'disloyal' were overworked and very much damaged. In the Manual, Mrs. Eddy speaks of '*correct* literature,' and so if there is any propriety in the use of the designation 'authorized literature,' it must be applied to any work on Christian Science which is correct, regardless of who publishes it."

The Founder of the Movement points out that Christianity must be honored wherever found. It must be so with Science. But if we are not alert enough to recognize Truth wherever we see it and big enough to honor it however it comes, we are in the sad plight of those of whom John spoke, when he said many believed on Jesus but hesitated to confess him lest they be put out of the synagogues. Thinking first of their personal security, they lost it in the end—and with it the very means of salvation—in a welter of substanceless rituals and restraints.

So let us set aside the superstitious fears which do so easily beset us, and let us walk with confident dignity that path which was set before us by a woman too noble to traffic in the pride of priesthood and too generous to ever pass by on the other side. Where there is no courage, Truth perishes. Let us stand courageously together for what we know and for what we have the right to know, seeing that eternally unfolding Truth cannot be circumscribed nor monopolized, that the infinite cannot be buried in the finite. Then thought must escape from the inward to the outward, from the lesser to the greater, so that we increasingly find our higher nature in the endless reaches of divine Mind.

Herewith indeed is the proof of Mrs. Eddy's prophetic observation that the winds of time can never bear into oblivion the immortal words of Truth, whether these words are credited to Jesus, to herself, to you or to me. Like their Wayshower, those whose heretofore unpublished quotations embellish this work might well have said "These things have I spoken unto you, being yet with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:20-26.)

Let us glory in the literal fulfillment of this sacred promise—for herein lie the priceless words of our greatest teachers, recalled for all mankind from the brink of threatened oblivion. The Spirit does verily cry, Come! and whosoever will, let him take of this water of Life freely!

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